Onkelos Genesis
תרגום אונקלוס על בראשית
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-Metsudah Chumash, Metsudah Publications, 2009 [with Onkelos translation]
-https://www.nli.org.il/he/books/NNL_ALEPH002691623

Onkelos Genesis

Chapter 1

In the beginning Elohim created the heavens and the earth.
The earth was unformed and desolate, and (there was) darkness [was spread] over the surface of the abyss. The breath of [from before] Elohim hovered [blew] above the surface of the water.
Elohim said, Let there be light. and there was light.
Elohim saw that the light was good, and Elohim divided the light from the darkness.
Elohim called the light day, and the darkness He called night. It became evening and it became morning, one day.
Elohim said, Let there be a canopy in the midst [middle] of the waters, and let it divide between waters and waters.
Elohim made the canopy, and divided the waters which were beneath the canopy, from the waters which were above the canopy, and it was so.
Elohim called the canopy heaven. It became evening and it became morning the second day.
Elohim said, Let the waters beneath the heavens be gathered into one place, and let the dryness be seen. It was so.
Elohim called the dryness, earth, and the gathering of the waters, He called seas, and Elohim saw that it was good.
Elohim said, Let the earth sprout grass, seed-yielding herbs, fruit trees bearing fruit of its own kind, with its seed within it, upon the earth. And it was so.
The earth brought forth grass, herbs yielding seed of its kind, and trees bearing fruit which has in it seeds of its kind; and Elohim saw that it was good.
It became evening and it became morning, the third day.
Elohim said, Let there be lights in the canopy of heaven to divide between the day and the night, and they will serve for signs for seasons, [and to count] (for) days and (for) years [with them].
They will be for lights in the canopy of heaven to illuminate the earth. And it was so.
Elohim made the two great lights, the large light to rule the day, and the small light to rule the night, and the stars
Elohim set them in the canopy of the heaven to illuminate the earth,
to rule in the day and the night, and to divide between the light and the darkness; and Elohim saw that it was good.
It became evening and it became morning, the fourth day.
Elohim said, Let the waters teem with swarms of living creatures, and let birds fly above the earth, in the open canopy of the heaven.
And thus Elohim created the great whales, and every living creature that creeps, with which the waters teem, of its kind, and every winged bird of its kind; and Elohim saw that it was good.
Elohim blessed them saying, Be fruitful and multiply, fill the waters of the seas, and let the birds multiply on the earth.
It became evening and it became morning, the fifth day.

Elohim said, Let the earth bring forth living creatures, each of its kind, animals [of pasture], creeping things, and beasts of the earth, each to its kind. And it was so.
And thus Elohim made the beasts of the earth, each of its kind, the animals [of pasture] each of its kind, and everything that creeps on the ground, each of its kind, and Elohim saw that it was good.
Elohim said, Let us make man in our image, as our likeness, and let him dominate the fish of the sea, the birds of the heaven, the animals, all the earth, and every creeping thing that creeps on the earth.
And thus Elohim created man in his image. In the form of Elohim, He created him, male and female, He created them.
Elohim blessed them, and Elohim said to them, Be fruitful and multiply, fill the earth and subdue it, and dominate the fish of the sea, the birds of the heaven, and every living thing that moves upon the earth.
Elohim said, Behold, I have given you all seed-yielding herbs that are on the surface of the earth, and every tree that has seed-yielding fruit; to you it shall be for food.
And for every animal of the earth, for every bird of the heaven, and for everything that creeps on the ground, in which there is a living spirit, all vegetational herbs shall be [their] food. And it was so.
Elohim saw all that He had made, and behold it was very good [completely prepared]. It became evening and it became morning, the sixth day.

Chapter 2

The heavens and the earth were completed, and [so were] all their conglomerations.
Elohim completed by the seventh day His work which He had made, and He abstained on the seventh day from all His work which He had made.
Elohim blessed the seventh day and sanctified it, for on it He abstained from all His work, which Elohim had created to do.
This is the history of the heavens and the earth when they were created, on the day when Adonoy Elohim made earth and heaven.
All the plants of the field were not yet on the earth, and all the herbal vegetation of the field had not yet sprouted, for Adonoy Elohim had not brought rain [down] upon the earth, and there was [yet] no man to work the soil.
A mist rose up from the earth, and it watered the entire surface of the soil.
Adonoy Elohim then formed the man, dust from the ground, and He blew into his nostrils the breath of life. And so man became a living [speaking] soul.
Adonoy Elohim planted a garden in Eden, to the east, and there He placed the man He had formed.
Adonoy Elohim made grow out of the soil every tree that is pleasant to look at, and good for [producing] food; the Tree of Life in the middle of the Garden, and the Tree (of) [from which the fruit if eaten gives] Knowledge [of what is] good and evil.
A river went out of Eden to water the Garden, and from there it separated and became four headwaters.
The name of the first is Pishon which surrounds all the land of Chavilah, where there is gold.
The gold of that land is good. Also found there is bdellium and onyx stones.
The name of the second river is Gichon. It surrounds all the land of Kush.
The name of the third river is Chidekel[Diglas], which flows to the east of Ashur. The fourth river is P’ras.
Adonoy Elohim took the man, and put him in the Garden of Eden, to work it and to preserve it.

Adonoy Elohim commanded the man, saying, You may certainly eat from every tree in the Garden.
But from the Tree (of) [from which the fruit if eaten gives] Knowledge of what is good and evil, you shall not eat from it, for on the day you eat from it, you will certainly die.
Adonoy Elohim said, It is not good [fitting] for the man to be alone. I will make a helper for him.
Adonoy Elohim formed from the ground, every beast of the field, and every bird of the heaven, and brought them to the man, to see what he would call them. Whatever the man called [each] living creature, that is its name.
The man gave names to every animal, to the birds of the heaven, and to every beast of the field, but the man did not find a helper for himself.
Adonoy Elohim caused unconsciousness to fall upon the man and he slept. He took one of his ribs and closed over [filled] flesh in its place.
Adonoy Elohim built the rib that He took from the man into a woman, and He brought her to the man.
The man said: This at last is bone of my bones and flesh of my flesh. This shall be called Woman, for from Man [husband] was she taken.
Therefore, a man shall leave [the house where] his father and his mother [sleep], and cling to his wife, and they shall become one flesh.
The two of them were naked, the man and his wife, and they were not ashamed.

Chapter 3

The serpent was more cunning than any beast of the field which Adonoy Elohim made; and it said to the woman, Did Elohim even [truly] say that you should not eat from all the trees of the Garden?
The woman said to the serpent, From the fruit of the trees of the Garden we may eat.
But of the fruit of the tree that is in the middle of the Garden, Elohim said, You shall not eat from it, neither shall you touch it, lest you die.
The serpent said to the woman, You certainly will not die.
For [it is revealed before] Elohim (knows) that on the day you will eat from it, your eyes will be opened, and you will become as gods [great ones], knowing what is good and what is evil.
The woman saw that the tree was good for food, and that it was tempting [healing] to the eyes, and that the tree was appealing [to look at] as a means of [obtaining] wisdom. She took of its fruit and she ate, and she also gave it to her husband with her, and he ate.
The eyes of both of them were opened, and they realized that they were naked. They sewed together fig leaves, and made for themselves loincloths.
They heard the voice of [the Word of] Adonoy Elohim moving in the Garden at the breeze [in the evening] of the day. The man and his wife hid themselves from [the Presence of] Adonoy Elohim among the trees of the Garden.
Adonoy Elohim called to the man, and He said, Where are you?
He said, I heard Your voice [the voice of Your Word] in the Garden, and I was afraid because I was naked, so I hid myself.
And He said, Who told you that you were naked? From the tree whereof I commanded you not to eat of it, have you eaten?
The man said, The woman that You gave to be with me—she gave me of the tree and I ate.
Adonoy Elohim said to the woman, What is this that you have done? She said, The serpent deceived me, and I ate.

Adonoy Elohim said to the serpent, Because you did this, cursed are you from among all animals and beasts of the field. On your belly you shall crawl. And dust you shall eat all the days of your life.
I will put hostility between you and the woman, and between your offspring and her offspring. He shall strike you on the head, and you shall strike him on the heel. [He will remember you, what you did to him from the beginning, and you will expect him at the end].
To the woman He said, I will greatly increase your sorrow and your pregnancy. You will give birth to children with pain. Your desire will be for your husband, and he will dominate you.
To the man He said, Because you listened to your wife, and ate from the tree which I commanded you, saying, Do not eat from it; the soil will be cursed because of you. In sorrow [With toil] you shall eat from it all the days of your life.
It will grow thorns and thistles for you; and you will eat the herbs of the field.
By the sweat of your face you will eat bread, until you return to the ground for from it [the ground] were you taken [created]. For you are dust and to dust you shall return.
The man called his wife's name Chavah, [Eve] because she had become the mother of all living [people].
And Adonoy Elohim made for Adam and his wife leather coats [garments of honor on the skin of their flesh] and He clothed them.
Adonoy Elohim said, Behold, the man has become like one of us [unique. It is for him] to know [what is] good and [what is] evil. Now he must be prevented from reaching out his hand and also taking from the Tree of Life and eat [from it] and live forever.
[Therefore] Adonoy Elohim sent him out of the Garden of Eden, to till the soil from which he was taken [created].
He banished the man [from the Garden] and at the east of [before] the Garden of Eden He stationed the Cherubim and the flame of the rotating sword, to guard the way to the Tree of Life.

Chapter 4

The man knew his wife, Chavah. She conceived and she gave birth to Kayin, and she said, I have obtained a man with [the help of] Adonoy.
She gave birth again, to his brother Hevel. Hevel became a shepherd, but Kayin was a worker of the soil.
In the course of time, Kayin brought some fruit of the soil as an offering to Adonoy.
Hevel also brought from the firstborn of his flock, from the best thereof. [There was favor before Adonoy] Adonoy paid regard to Hevel and to his offering.
But to Kayin and his offering He paid no regard [there was no favor]. Kayin became very angry and depressed.
Adonoy said to Kayin, Why are you angry? Why are you depressed?
Is this not so—if you improve [your actions], there is forgiveness [for you], but if you do not improve [your actions], sin rests at the opening [your sin will be kept for the Day of Judgement]. Its desire is unto you, but you can dominate it. [For in the future, it will be exacted from you if you do not repent. And if you repent, there is forgiveness.]
Kayin said [something] to his brother Hevel, and it happened when they were in the field, that Kayin rose up against his brother, Hevel, and killed him.
Adonoy then said to Kayin, Where is your brother, Hevel? [Kayin] said, I know not, am I my brother's keeper?

He said [to Kayin], What have you done? The voice of your brother's blood [the blood of the descendants that were destined to come from your brother] cries out to [before] Me from the ground.
Now you are cursed from the ground that had to open its mouth to accept your brother's blood from your hand.
When you work the ground, it will no longer give you of its strength. You will be unsettled, and a wanderer on the earth.
Kayin said to Adonoy, My sin is too great to bear.
Behold, today You have banished me from the face of the earth, and from Your face I am to be hidden [from before You it is impossible to be hidden]. I am to be unsettled and a wanderer on the earth; whoever finds me, will kill me.
Adonoy said to him, Therefore, whoever kills Kayin, [after seven generations] revenge will be taken on him [Kayin] sevenfold. Adonoy placed a mark on Kayin, so that whoever would find him would not kill him.
Kayin exited from the Presence of Adonoy and settled in the land of Nod [in the land of exile and wandering], east of Eden [which was made for him before the Garden of Eden].
Kayin knew his wife, and she conceived and gave birth to Chanoch. [Kayin] was building a city, and he named the city after his son Chanoch.
To Chanoch was born Irad. Irad had a son Mechuyael, Mechuyael had a son Mesushael, and Mesushael, had a son Lemech.
Lemech married two women, the first was named Adah, and the name of the second was Tzillah.
Adah gave birth to Yaval. He was the father [master] of those who live in tents, and breed cattle.
His brother's name was Yuval. He was the father [master] of all who handle [play] the harp and [who know the song of the lute and the] flute.
Tzillah also gave birth to Tuval Kayin, who sharpened everything which cuts copper and iron [who was the master of all who know the craft of copper and iron]. The sister of Tuval Kayin was Naamah.
Lemech said to his wives, Adah and Tzillah, hear my voice, wives of Lemech listen to my speech; have I have killed a man by my own wounding and a child by my own hurting? [I did not kill a man, that on his account I should bear the sin, and I did not even wound a child, that on his account my seed should be cut off].
If Kayin shall be avenged sevenfold [If Kayin's punishment shall be suspended for seven generations], then for Lemech, his son, it shall be seventy-seven fold [for seventy-seven generations].
Adam knew his wife again, and she gave birth to a son, and named him Sheis, Because Elohim has granted me another offspring in place of Hevel, for Kayin had killed him.
To Sheis also was born a son, and he named him Enosh. Then men began to call [idols] [men stopped praying] by the name Adonoy.

Chapter 5

This is the book of the generations of man. On the day Elohim created man. He made him in the likeness of Elohim.
Male and female He created them. He blessed them and named them man [Adam] on the day that they were created.
Adam lived a hundred and thirty years, and he had a son in his likeness, as his image, and he named him Sheis.
The days of Adam after he had Sheis were eight hundred years, and he had sons and daughters.
All the days that Adam lived were nine hundred and thirty years, and he died.
Sheis lived a hundred and five years and he had a son, Enosh.

After he had Enosh, Sheis lived eight hundred and seven years, and he had sons and daughters.
All the days of Sheis were nine hundred and twelve years, and he died.
Enosh lived ninety years and he had a son, Keinan.
After he had Keinan, Enosh lived eight hundred and fifteen years, and he had sons and daughters.
All the days of Enosh were nine hundred and five years, and he died.
Keinan lived seventy years and he had a son, Mahalaleil.
After he had Mahalaleil, Keinan lived eight hundred and forty years, and he had sons and daughters.
All the days of Keinan were nine hundred and ten years, and he died.
Mahalaleil lived sixty-five years and he had a son, Yered.
After he had Yered, Mahalaleil lived eight hundred and thirty years, and he had sons and daughters.
All the days of Mahalaleil were eight hundred and ninety-five years, and he died.
Yered lived one hundred and sixty-two years and he had a son, Chanoch.
After he had Chanoch, Yered lived eight hundred years and he had sons and daughters.
All the days of Yered were nine hundred sixty-two years, and he died.
Chanoch lived sixty-five years and he had a son, Mesushelach.
Chanoch walked with [the fear of] Elohim, after he had Mesushelach, [for] three hundred years, and he had sons and daughters.
All the days of Chanoch were three hundred and sixty-five years.
Chanoch walked with [the fear of] Elohim, and he was no longer [there] for Elohim took him [put him to death].
Mesushelach lived one hundred and eighty-seven years and he had a son Lemech.
After he had Lemech, Mesushelach lived seven hundred and eighty-two years, and he had sons and daughters.
All the days of Mesushelach were nine hundred and sixty-nine, and he died.
Lemech lived one hundred and eighty-two years and had a son.
He named his son Noach, saying, This one will bring us rest from our work and the anguish [toil] of our hands, from the soil which Adonoy has cursed.
After he had Noach, Lemech lived five hundred and ninety-five years, and he had sons and daughters.
All the days of Lemech were seven hundred and seventy-seven years, and he died.
Noach was five hundred years old, and Noach produced Sheim, Cham, and Yafes.

Chapter 6

It came to be when men began to multiply on the face of the earth, that daughters were born to them.
The sons of the rulers saw that the daughters of man were fair and they took for themselves wives from whomever they chose [wanted].
Adonoy said, My spirit will not continue to judge man forever [this evil generation shall not exist before me forever], since he is nothing but flesh [since they are flesh and their deeds are evil]. His days shall be a hundred and twenty years [I will give them a period of a hundred and twenty years for them to repent].
There were giants on the earth in those days, and also later, when the sons of the rulers came to the daughters of man and they bore children to them. These were the mightiest ones who ever existed. [They were] men of renown.
Adonoy saw that man’s wickedness had increased on the earth, and that every inclination of his heart was only for evil, all day long.

Adonoy was comforted [regretted in His Word] that He had made man on the earth, and He grieved in His heart [and He said with His word to break their strength in accordance with His Will].
Adonoy said, I will obliterate mankind which I have created from the face of the earth, from man to beast, to the creeping things and to the birds of heaven, for I regret [with My word] that I made them.
But Noach found favor [mercy] in the eyes of [before] Adonoy.
These are the progeny of Noach. Noach was a righteous man, flawless in his generations; Noach walked with [the fear of] Elohim.
Noach fathered three sons, Sheim, Cham and Yafes.
The earth was corrupt before Elohim, and the earth was filled with violent crime.
Elohim saw the earth and beheld that it was corrupt, for all flesh [of man] had corrupted its way on the earth.
Elohim said to Noach, The end of all flesh has come before Me. For the earth is filled with violent crime because of them [their evil deeds], and so, I will destroy them with the earth.
Make for yourself an ark of cedar wood. Make the ark into compartments and caulk the inside and outside with tar.
This is how you should make it; the ark's length shall be three hundred amos, its width fifty amos, and its height thirty amos.
Make a skylight [light] for the ark, and finish it to one amoh at the top. Place the opening of the ark in its side. Make a lower deck, a second and a third deck.
Behold I am bringing the flood waters on the earth, to destroy all flesh in which there is the breath of life, from under the heavens. Everything that is on the land will perish.
I established My covenant with you. You shall go into the ark, you, your sons, your wife and your son's wives, with you.
From all living things, from all flesh, two of each shall you bring to the ark, to keep them alive with you. They shall be male and female.
From the birds of their kind, from the animals of their kind, from every creeping thing of the earth of its kind, two of each will come to you to be kept alive.
You shall take for yourself from all [the] foods that are eaten, and gather it to yourself, and it will be food for you and for them.
Noach did so. All that he was commanded by Elohim, he did.

Chapter 7

Adonoy said to Noach, Come into the ark, you and your household, for I have seen that you are righteous before Me, in this generation.
Of every [ritually] clean animal, take to yourself seven pairs, male and its mate [female]. Of every animal that is not clean, [take] two, the male and its mate [female].
Also of the birds of the heaven, [take] seven pairs, male and female; to keep seed alive upon the face of the earth.
Because in another [at the completion of another] seven days I will bring rain [I will cause rain to descend] on the earth [and it will rain] forty days and forty nights, and I will obliterate every living substance that I have made, from the face of the earth.
Noach did all that Adonoy commanded him.
Noach was six hundred years old when the flood waters were on the earth.
Noach went in, and his sons, his wife, and his son's wives, with him, into the ark, because of the waters of the Flood.
Of the [ritually] clean animals, and the animals that are not [ritually] clean, of the birds, and of every thing that creeps on the earth.
Two by two they came to Noach into the ark, male and female, as Elohim had commanded Noach.

Seven [complete] days had passed, and the flood waters were on the earth.
In the six hundredth year of Noach’s life, in the second month, on the seventeenth day of the month, on that day, all the wellsprings of the great deep, burst open, and the windows of the heavens were opened.
There was rain [descending] on the earth forty days and forty nights.
On that very day, Noach came along with Sheim, Cham, and Yafes, the sons of Noach; Noach’s wife and the three wives of his sons, with them, into the ark.
They, and every beast of its kind, and every animal of its kind, and every creeping thing that creeps on the earth of its kind; and every flying creature of its kind, every bird, every winged creature [every one that flies].
They came to [with] Noach, to the ark, two by two of all the flesh in which there was a breath of life.
Those that came were male and female, of all flesh they came, as Elohim had commanded him. Adonoy then [protectively] shut him in [the ark.] [Adonoy protected him.]
There was a Flood on the earth for forty days. The waters increased and lifted the ark, and it rose [high] above the earth.
The waters were powerful and increased greatly over the earth, and the ark moved on the surface of the waters.
The waters were very powerful over the earth, and they covered all the high mountains which were under all the heavens.
Fifteen amohs above them [the mountains] did the waters prevail and they covered the mountains.
All flesh that moved on the earth perished; birds, animals, beasts, and all creeping creatures that creep on the earth and every man.
All that has a breath of the spirit of life—everything on dry land—died.
[He] obliterated every being that was on the surface of the ground; from man to animals, to creeping creatures, and to the birds of the heaven. They were obliterated from the earth. Only Noach and those with him in the ark survived.
The waters were powerful over the earth for one hundred and fifty days.

Chapter 8

Elohim remembered Noach, and all the beasts and all the animals that were with him in the ark. Elohim caused a wind to blow over the earth and the water subsided.
The wellsprings of the deep were closed, and [so were] the windows of the heavens, and the downpour from the heavens was withheld.
The water receded from the earth continually, and the waters diminished at the end of one hundred and fifty days.
The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat [Kardu].
The waters continued to diminish until the tenth month. In the tenth [month], on the first of the month, the mountaintops became visible.
At the end of forty days, Noach opened the window of the ark which he had made.
He sent out the raven, and it went out, going to and fro until the water on the land dried up.
He [then] sent the dove to see if the water had subsided from the surface of the ground.
The dove found no [place to] rest her foot. She returned to him into the ark, for the water was upon the surface of the whole earth. He put out his hand and took her and brought her to him, into the ark.
He waited another seven days, and once again sent the dove out of the ark.

The dove came to him toward evening, and behold, [lying] in her mouth was a torn off olive leaf. Noach knew then that the water had subsided from the earth.
He waited yet another seven days and sent out the dove; it did not return to him again.
It was in the six hundredth and first year, in the first [month], on the first of the month, that the water on earth [began] to dry. Noach removed the covering of the ark. He looked and behold the surface of the ground had dried.
In the second month, on the twenty seventh day of the month, the earth was [completely] dry.
Elohim spoke to [with] Noach, saying,
Depart from the ark, yourself and your wife, your sons, and your son's wives with you.
Every living thing that is with you, of all flesh, [including] birds, animals, every creeping creature that creeps on the earth, let them depart with you. Let them spread over the earth, and be fruitful and multiply on the earth.
Noach departed [from the ark together with] his sons, his wife and son's wives.
Every living thing, every creeping creature, every bird, everything that creeps on the earth, departed from the ark according to their families.
Noach built an altar to [before] Adonoy, and took of every [ritually] clean animal and of every [ritually] clean bird, and brought up burnt-offerings on the altar.
Adonoy smelled the pleasing fragrance, [Adonoy accepted his offering with favor] and Adonoy said in His heart [with his Word], Never again will I curse the ground because of [the sins of] man, for the inclination of man's heart is evil from [the time of] his youth. I will never again smite every living thing as I have done.
So long as the earth exists, seed-time and harvest, cold and heat, summer and winter, day and night, will never be suspended.

Chapter 9

Elohim blessed Noach and his sons. He said to them, Be fruitful and multiply and fill the earth.
Your fear and terror will be upon every wild beast of the earth, and upon every bird in the heavens. All that creeps on the ground, and all the fish of the sea, are given into your hands.
Every moving creature that lives, shall be yours for food; like the green vegetation [which I gave previously] I have [now] given you everything [for food].
Nevertheless, flesh with its lifeblood, you shall not eat.
However, of the blood of your souls, I will demand an account; from the hand of every beast will I demand it. From the hand of man, even from the hand of man's own brother, [from the hand of a man who spills his brother's blood,] will I demand an account of man's soul.
He who spills the blood of man, through man shall his blood be spilled, [by witnesses according to the word of judges shall his blood be spilled,] for in the image of Elohim, He made man.
And now be fruitful and multiply, spread throughout the earth and multiply on it.
Elohim said to Noach and to his sons with him, saying,
Behold, I am making a covenant with you and with your offspring after you.
And with every living creature that is with you, with the birds, the animals, and all the beasts of the earth with you, all who departed from the ark, including every living creature on earth.

I will keep My covenant with you, that never again will all flesh be cut off by flood waters, never again will flood waters destroy the earth.
Elohim said, This is the sign of the covenant that I pledge between Myself [My Word] and you, and between every living creature that is with you, for the generations of all time.
I have set My [rain] bow in the clouds, and it shall be a sign of the covenant between Myself [My Word] and the earth.
At a time when I bring clouds over the earth, the [rain] bow will be seen in the clouds.
I shall remember My covenant that is between Myself [My Word] and you, and between every living soul in all flesh, that never again will flood waters destroy all flesh.
The [rain]bow shall be in the clouds, and I will see it to remember the eternal covenant between [the Word of] Elohim and between every living soul that is in all flesh that is on the earth.
Elohim said to Noach, This is the sign of the covenant that I have established between Myself [My Word] and between all flesh that is on the earth.
The sons of Noach, who went out of the ark were Sheim, Yafes and Cham; Cham was the father of Canaan.
These three were the sons of Noach, and from these, the whole world developed [was spread out].
Noach began to be a man of the soil [a man who worked the land] and he planted a vineyard.
He drank of the wine and was intoxicated. He [then] uncovered himself in his tent.
Cham the father of Canaan saw the nakedness of his father, and told it to his brothers [who were] Outside [in the marketplace].
Sheim and Yafes took the cloak, placed it on their shoulders, and walked backwards, covering the nakedness of their father. They faced away from him, and did not see the nakedness of their father.
Noach awoke from his wine [induced sleep] and he realized what had been done to him by his youngest son.
He said, Cursed is Canaan. A slave of slaves shall he be to his brothers.
He then said, Blessed is Adonoy, God of Sheim; may Canaan be his slave.
Elohim will enlarge Yefes, but He [His Shechina] will dwell in the tents of Sheim, and Canaan will be their slave.
After the Flood, Noach lived three hundred and fifty years.
All the days of Noach totaled nine hundred and fifty years, and he died.

Chapter 10

These are the histories of Noach’s sons, Sheim, Cham and Yafes. Children were born to them after the Flood.
The sons of Yafes were: Gomer, Magog, Modai, Yavan, Tuval, Meshech, and Tiras.
The sons of Gomer were: Ashkenaz, Riphas and Togarmah.
The sons of Yavan were: Elishah, Tarshish, Kittim and Dodanim.
From these the nations were separated into islands, [set apart] in their own lands, each to its language, according to their families in their nations.
The sons of Cham were: Cush, Mitzraim, Put and Canaan.
The sons of Cush were: Seva, Chavilah, Savtah, Raamah, and Savtecha. The sons of Raamah were: Sheva and Dedan.
Cush produced [a son] Nimrod. He began to be [mighty and] powerful on earth.
He was a mighty hunter [mighty and powerful] before Adonoy. It is therefore said, Like Nimrod, a mighty hunter [mighty and powerful] before Adonoy.

The beginning of his kingdom was Babylon, Erech, Akad and Kalneh in the land of Shinar [Babylon].
Asshur departed that land, and he built [The Assyrians departed that land and built] Nineveh, Rechovos Iyr and Kalach.
[He also built] Resen between Nineveh and Kalach. This was the great city.
Mitzraim produced [the following nations]: Ludim, Anamim, Lehavim and the Naftuchim.
[Also] the Pasrusim, and the Kasluchim; from whom came the Plishtim and the Kaphtorim [Kaputkim].
Canaan produced his first-born, Sidon, and Cheis.
[And] the Yevusite, the Amorite, the Girgashite,
The Chivite, the Arkite, the Sinite [Antosite],
The Arvadite, the Tzemarite, and the Chamasite. Later, the families of the Canaanites [further] developed [were spread out].
The borders of the Canaanites were from Sidon toward Gerar until Gaza, toward Sedom, Amorah, Admah, and Tzevoyim, until Lasha.
These are the sons of Cham according to their families, and their languages, in their lands and in their nations.
Sons were also born to Sheim, father of the Children of the Other Side. He was the brother of Yefes, the elder.
The sons of Sheim were: Elam, and Asshur, Arpachshad, Lud, and Aram.
The sons of Aram were: Uz, Chul, Geser and Mash.
Arpachshad produced Shelach, and Shelach produced Eiver.
Two sons were born to Eiver, the name of one was Peleg, for in his days the earth[’s inhabitants] were dispersed, and his brothers name was Yaktan.
Yaktan produced Almodad, Shelef, Chatzarmaves, and Yerach,
[also] Hadoram, Uval, and Diklah,
[also] Oval, Avimaeil, and Sheva,
[also] Ophir, Chavilah, and Yovav. All these were sons of Yaktan.
Their dwelling place was from Meishah toward Sephor, the eastern mountain.
These are the sons of Sheim, according to their families and their languages, in their lands and in their nations.
These are the families of the sons of Noach, according to their descendants and in their nations. From these the nations were separated on the earth after the Flood.

Chapter 11

The whole earth had one language, and conforming words.
When they journeyed from the east, [at the beginning,] they found a valley in the land of Shinar [Babylon] and they settled there.
They said one to another, Come, let us mold [throw] bricks and bake them thoroughly [in a fire]. They then had bricks to use as stone, and the clay for mortar.
Then they said, Come, we will build ourselves a city, and a tower whose top will reach the [height of the] heavens. Thus we will make ourselves a name, so that we will not be scattered all over the face of the earth.
Adonoy descended to see [Adonoy became revealed in order to punish them because of the building of] the city and the tower that the sons of man built.
Adonoy said, Behold, they are one people, all having one language, and this is their first undertaking. Now will nothing be unattainable for them, [to do] whatever they have a mind to do?
Come, let us descend [let us be revealed] and jumble their language, that they will not understand one another’s language.
Adonoy scattered them from there all over the face of the earth, and they stopped building the city.

Therefore He called its name, Bavel, for this was the place where Adonoy jumbled the language of all the earth; and from there, Adonoy scattered them all over the face of the earth.
These are the histories of Sheim. Sheim was one hundred years old, and he had Arpachshad two years after the Flood.
Sheim lived after he had Arpachshad, five hundred years, and he had sons and daughters.
Arpachshad lived thirty-five years and had Shelach.
Arpachshad lived, after he had Shelach, four hundred and three years, and he had sons and daughters.
Shelach lived thirty years and had Eiver.
After he had Eiver, Shelach lived four hundred and three years, and he had sons and daughters.
Eiver lived thirty-four years and had Peleg.
After he had Peleg, Eiver lived four hundred and thirty years, and he had sons and daughters.
Peleg lived thirty years and had Re’u.
After he had Re’u, Peleg lived two hundred and nine years, and had sons and daughters.
Re’u lived thirty-two years and had Serug.
After he had Serug, Re’u lived two hundred and seven years, and had sons and daughters.
Serug lived thirty years and had Nachor.
After he had Nachor, Serug lived two hundred years, and had sons and daughters.
Nachor lived twenty-nine years and had Terach.
After he had Terach, Nachor lived one hundred and nineteen years, and had sons and daughters.
Terach lived seventy years and had Avram, Nachor and Haran.
These are the histories of Terach. Terach produced Avram, Nachor, and Haran. Haran produced Lot.
Haran died during the lifetime of his father Terach, in the land of his birth in Ur Kasdim.
Avram and Nachor married. The name of Avram’s wife was Sarai, and the name of Nachor’s wife was Milkah, the daughter of Haran [who was] the father of Milkah and Yiskah.
Sarai was barren, she had no child.
Terach took his son, Avram, and Lot, the son of Haran, his grandson, and Sarai, his daughter-in-law, the wife of his son, Avram. With them they departed from Ur Kasdim, to go to the land of Canaan. [When] they came to Charan [however], they settled there.
The lifetime of Terach was two hundred and five years. Terach died in Charan.

Chapter 12

Adonoy said to Avram, Go from your land, from your birthplace, and from your father’s house, [and go] to the land that I will show you.
I will make you into a great nation, I will bless you and make your name great; and you will be a blessing [and you will be blessed].
I will bless those who bless you, and he who curses you, I will curse; and through you [and because of you], will be blessed all the families of the earth.
Avram went as Adonoy had told him, and Lot went with him. Avram was seventy-five years old when he left Charan.
Avram took his wife Sarai, Lot, his brother’s son, all their possessions they had acquired, and the souls [people] that they had made [converted] in Charan, and they set out to go to the land of Canaan. They came to the land of Canaan.

Avram passed [traveled] through the land until the place of Shechem, until the Plain of Moreh. The Canaanites were then in the land.
Adonoy appeared [became revealed] to Avram and said: To your descendants I will give this land. There he built an altar to [before] Adonoy Who had appeared [been revealed] to him.
From there he moved [ascended] to the mountain that was east of Beis-Eil and set up his tent. Beis-Eil was to the west and Ai was to the east. There he built an altar to [before] Adonoy, and he proclaimed the Name, [and he prayed in the Name,] Adonoy.
Avram journeyed, traveling steadily southward.
There was a famine in the land. Avram went down to Egypt to live there temporarily, for the famine was severe in the land.
As he came near and was about to enter Egypt, he said to his wife Sarai, Behold, I now realize that you are a woman of beautiful appearance.
It will happen when the Egyptians see you that they will say: This is his wife. They will kill me and let you live.
Please [Now] say [therefore] that you are my sister, so that it will go well with me for your sake, and my life will be spared because of you [through your words].
And it was when Avram was entering Egypt, that the Egyptians beheld the woman, because she was very beautiful.
Pharaoh's officials saw her and praised her to Pharaoh. The woman was taken to Pharaoh's house.
He treated Avram well for her sake. He thus acquired sheep, oxen, donkeys, male and female slaves, female donkeys and camels.
Adonoy afflicted Pharaoh with severe plagues [brought severe plagues upon Pharaoh], and also his household, because of Sarai, Avram's wife.
Pharaoh summoned Avram and said: What is this that you have done to me? Why did you not tell me that she is your wife?
Why did you say, She is my sister, so that I should take her to myself for a wife? Now here is your wife, take [her] and go.
Pharaoh assigned men to him and they escorted him and his wife and all that was his.

Chapter 13

Avram went up from Egypt; he, his wife, and all that he had, together with Lot into the south.
Avram was very wealthy in livestock, silver and gold.
He continued on his travels from the south to Beis-Eil, until the place where he originally had [set up] his tent, between Beis-Eil and Ai.
To the site of the altar which he made there at first; and there Avram called [prayed] in the Name of Adonoy.
Lot who accompanied Avram also had sheep, cattle and tents.
The land was unable to support them that they might dwell together, for their wealth was so great that they were unable to dwell together.
There was a quarrel between the herdsmen of Avram's flocks and the herdsmen of Lot's flocks. The Canaanites and the Perizzites were then living in the land.
Avram said to Lot: Please [Now], let there not be strife between me and you, and between my herdsmen and your herdsmen, for we are kinsmen.
Is not all the land before you? Please [Now] separate from me, if [you go] to the left [north], I [will go] to the right [south], and if [you go] to the right [south], I [will go] to the left [north].
Lot raised his eyes and saw the entire Jordan Plain, that it was [an] abundantly watered [place]; before Adonoy destroyed Sedom and Amorah, it was like Adonoy's garden, like the land of Egypt, going towards Zoar.
Lot chose for himself the entire Jordan Plain; Lot journeyed from the east [before], and they separated one from another.

Avram lived in the land of Canaan; and Lot lived in the cities of the Plain, setting up his tents as far as Sedom.
The people of Sedom were wicked [with their property] and sinful [with their bodies] towards [before] Adonoy, exceedingly.
Adonoy said to Avram after Lot had separated from him: Raise your eyes and look about from the place where you are, to the north, to the south to the east and to the west.
For all the land that you see I give to you and to your descendants forever.
I will make your descendants [numerous] as the dust of the earth; so that if a man can count the dust of the earth, then your descendants too will be countable [just as it is impossible for a man to count the dust of the earth, so too your descendants will not be countable].
Rise, walk through the land—its length and breadth—for to you I will give it.
Avram set up his tent, and he came and settled in the Plains of Mamrei which are in Chevron, and he built there an altar to [before] Adonoy.

Chapter 14

This happened in the days of Amraphel, king of Shinar [Babylon], Aryoch, king of Elasar, Kedorlaomer, king of Ailam, and Tidal, king of Goyim [king of peoples].
They waged war against Bera, king of Sedom, Birsha, king of Amorah, Shinav, king of Admah, Shemeiver, king of Tzevoyim, and the king of Bela, which is Zoar.
All these joined together [assembled] at the valley of Siddim [the plain of the fields], which is [now] [the place of] the Salt Sea.
[For] twelve years they had served Kedorlaomer, and for thirteen years they rebelled.
In the fourteenth year, Kedorlaomer came together with the kings that were with him and they defeated the Rephaim [the mighty ones] in Ashteros Karnayim, the Zuzim [the powerful ones] in Ham, the Aimim [the ones that incite fear] at Shaveh Kiryasayim,
And the Chorites in their hills of Seir, as far as Eil [the Plain of] Paran which borders [is next to] the wilderness.
They turned back and came to Ein Mishpat [the plain of compromise] which is Kadeish [Rekem], and they struck all the territory of Amaleik, as well as the Emorites who lived in Chazazon Tamar [Ein Gedi].
The king of Sedom set out, along with the king of Amorah, the king of Admah, the king of Tzevoyim, and the king of Bela, which is Zoar, and engaged them in battle in the Valley of Siddim [in the plain of the fields].
Against Kedorlaomer, king of Eilam, Sidal, king of Goyim [king of peoples], Amraphel, king of Shinar [Babylon], and Aryoch, king of Elasar; [there were] four kings against the five.
The Valley of Siddim [The plain of the fields] was [full of] mortar pits [pits from which they raise up mortar]; [and when] the Kings of Sedom and Amorah fled they fell there [into the pits], while the remainder fled to the mountains.
They took [captured] all the wealth of Sedom and Amorah and all their provisions and they went on their way.
They took [captured] Lot and his wealth. [Lot was] Avram’s nephew. Then they went on their way. He had been living in Sedom.
The one who had escaped came and told Avram the Ivri, who was living in the Plains of Mamrei the Emorite, the brother of Eshkol and Aneir. They were Avram’s allies.
When Avram heard that his kinsman was taken captive, he armed his trained servants [lads] who were born in his household, three hundred and eighteen [men], and he pursued [them] until Dan.

He divided [his men] against them at night, he and his servants and he attacked them. He pursued them until Chovah, which is to the left [north] of Damascus.
He brought back all the property. His kinsman [His brother's son] Lot and his possessions he also brought back, as well as the women and the people.
The King of Sedom went out to meet him after his return from defeating Kedorlaomer and the kings that were with him, to the Valley of Shaveh which is the King's Valley [to the barren plain, which is the place of the racetrack of the king].
Malki Zedek, king of Shaleim [Yerushalayim], brought out bread and wine. He was a Kohein of [He was serving before] the Most High Almighty.
He blessed him and said: Blessed be Avram to the Most High, Almighty Possessor of heaven and earth.
And blessed be the Most High Almighty Who has delivered your enemies into your hand. [Avram] gave him a tenth of everything.
The King of Sedom said to Avram: Give me the people, and take the possessions for yourself.
Avram said to the King of Sedom: I have lifted my hand [in prayer] to [before] Adonoy [before] the Most High Almighty, Possessor of heaven and earth.
Neither a thread nor a shoelace! And I will not take anything of yours, so you will not [be able] to say, I have made Avram wealthy.
I am excluding myself; only what the lads have eaten, and the portion of the men who went with me, Aneir, Eshkol and Mamrei, they may take their portion.

Chapter 15

After these events, the word of Adonoy came to Avram in a vision, saying: Fear not Avram, I am your shield [My Word is your strength], your reward is very great.
Avram said: My Master, God, what will You give me since I continue to be childless, and the manager of my household [this supplier who is in my house] is Eliezer of Damascus.
And Avram said: Behold, You have not given me children, and thus one of my household will be my heir.
Suddenly the word of Adonoy came to him, saying: That one will not be your heir; only he that will come from within your body [a son that you will beget] will be your heir.
He [then] took him outside and said: Look towards the heavens and count the stars if you are able to count them. He then said to him: So [numerous] will your descendants be.
He believed in [the Word of] Adonoy, and this He accounted to him for righteousness.
He said to him: I am Adonoy who brought you out of Ur Kasdim, to give to you this land as an inheritance.
And he said: My Master, God, how will I know that I will inherit it?
He said to him: Bring Me [Sacrifice before Me] three heifers, three goats and three rams, a dove, and a young pigeon.
He brought [sacrificed] all these to [before] Him; he split them in the middle [into two equal parts], and placed each piece opposite the other. The bird, however, he did not split.
Birds of prey [vultures] descended upon the carcasses, but Avram drove them away.
As the sun was setting, a deep sleep fell upon Avram; and behold, a dread of deep darkness fell upon him.

And He [Adonoy] said to Avram: Know for sure that your descendants will be foreigners in a land that is not theirs. They will enslave them and oppress them [for] four hundred years.
But also that nation whom they will serve I will judge; afterwards they will leave with great wealth.
You will join your fathers in peace; you will be buried at a good old age.
The fourth generation will return here, for the sin of the Emorites will not be complete until then [now].
The sun set and it became very dark; and behold, a smoking furnace and a flaming torch had passed between these pieces.
On that day Adonoy made a covenant with Avram, saying: To your descendants I have given this land, from the river of Egypt as far as the great river, the Euphrates.
[The lands of] the Kenites [Shalmites], Kenizites, Kadmonites,
The Chittites, Perizites, the Refa'im [the mighty ones],
The Emorites, Canaanites Girgashites and Yevusites.

Chapter 16

Avram's wife Sarai had not borne him children. She had an Egyptian handmaid whose name was Hagar.
Sarai said to Avram: See now, Adonoy has restrained me from having children; pray [now], come to my handmaid perhaps I will be built-up through her. Avram hearkened to the voice of Sarai.
Sarai, the wife of Avram took Hagar the Egyptian, her handmaid, at the end of ten years that Avram had lived in the Land of Canaan and gave her to Avram her husband to be his wife.
He came to Hagar and she conceived. When she realized that she was pregnant, her mistress became slighted in her eyes.
Sarai said to Avram: The insult against me is your fault [I have a judgment against you]. I gave my maid to you and when she saw that she had conceived, I became slighted in her eyes. Let Adonoy judge between me and you.
Avram said to Sarai: [The fate of] your maid is in your hands, do with her as you see fit. Sarai dealt harshly with her, and she [Hagar] ran away from her.
An angel of Adonoy found her by a spring of water in the desert, at the spring on the road to Shur [Chagar].
And he said: Hagar, handmaid of Sarai, from where have you come and where are you going? She said: I am running away from my mistress, Sarai.
The angel of Adonoy said to her: Return to your mistress and submit yourself to her.
The angel of Adonoy said to her: I will greatly multiply your descendants that they can not be counted because of their great number.
The angel of Adonoy said to her: Behold you will conceive, and give birth to a son. You shall name him Yishmael, for Adonoy has heard [accepted] your prayer.
He will be a wild, uncivilized man [rebel against people]. His hand [will be] against everyone [He will need everyone] and everyone's hand will be against him [and everyone's hand will need him]; and in the presence of all his brothers he will dwell.
She called [She prayed in] the Name Adonoy Who had spoken to her: [She said] You are Almighty Who sees [everything], for she said: Have I also seen here [a vestige] after my having seen? [Have I also began to see here [a vestige] after it was revealed to me?]
Therefore the well was called: Be'er Lachai Ro'i [the well at which a living angel appeared]; it is between Kadeish [Rekem] and Bared [Chagar].

Hagar bore Avram a son and Avram named his son, that Hagar bore him, Yishmael.
Avram was eighty-six years old when Hagar bore Yishmael to Avram.

Chapter 17

When Avram was ninety-nine years old, Adonoy appeared [became revealed] to Avram and said to him: I am Almighty Shaddai, walk [worship] before Me and be perfect.
I will give My covenant between Me [My Word] and you, and I will multiply you[r descendants] exceedingly.
Avram fell on his face. Elohim spoke with him, saying:
As for Me, here is My covenant with you; you shall be the father of a multitude of nations.
No longer shall your name be called Avram, but your name shall be Avraham, for the father of a multitude of nations I have appointed you.
I will make you exceedingly fruitful and I will make you into nations [assemblies]; and kings [who rule over nations] will descend from you.
I will sustain My covenant between Me [My Word] and you, and between your descendants after you throughout their generations as an eternal covenant, to be a God to you, and to your descendants after you.
I will give to you, and to your descendants after you, the land of your temporary residence, all the land of Canaan as an eternal possession, and I will be a God to them.
Elohim said to Avraham: And as for you, you must preserve My covenant, you and your descendants after you throughout their generations.
This is My covenant which you must preserve between Me [My Word] and you, and your descendants after you: every male among you shall be circumcised.
You shall circumcise the flesh of your foreskin. This shall be the sign of the covenant between Me [My Word] and you.
At the age of eight days every male among you must be circumcised, throughout your generations; he that is a house-born [slave] or one that was bought with money from any stranger who is not your descendant.
Your house-born slaves must be circumcised, and also those bought with your money. This shall be My covenant in your flesh as an eternal covenant.
An uncircumcised male, who will not circumcise his foreskin, that soul [man] shall be cut off from its people; he has broken [changed] My covenant.
And Elohim said to Avraham [As for] Sarai your wife, do not call her by the name Sarai, for Sarah is her name.
I will bless her, and I will also give you a son through her. I will bless her, and she will be [a mother] of nations [assemblies], kings of peoples [who rule over nations] will descend from her.
Avraham fell on his face and laughed [rejoiced]. He said in his heart: Can a hundred year old man have children? Shall Sarah, who is ninety years old give birth?
And Avraham said to [before] Elohim: May it be granted that Yishmael live before You.
Elohim said: Indeed, your wife Sarah will bear you a son, and you will name him Yitzchok. I will establish My covenant with him as an eternal covenant to his descendants after him.
And as for Yishmael, I have heard you [I have accepted your prayer]. I have blessed him, and I will make him fruitful, and will increase him exceedingly. He will become the father of twelve princes, and I will make him into a great nation.
But I will establish My covenant with Yitzchok, who Sarah will bear to you at this time next year.

And when He finished speaking with him, [the Glory of] Elohim ascended from Avraham.
Avraham took his son, Yishmael, and all those that were born in his household, and all that he had bought with his money, every male member of Avraham's household, and he circumcised the flesh of their foreskin on that very day as Elohim had said to him.
Avraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.
And his son Yishmael was thirteen years old when he circumcised the flesh of his foreskin.
On that very day Avraham and his son Yishmael were circumcised.
All the men of his household, those born in his household, and bought with money from a stranger, were circumcised with him.

Chapter 18

Adonoy appeared [became revealed] to him in the groves [plains] of Mamrei and he was sitting at the door of the tent in the heat of the day.
He lifted his eyes and saw, and behold three men were standing over him. He saw [them], and ran from the door of the tent to greet them, and he bowed down to the earth.
He said, My Master, if I have found favor in Your eyes [before you], please [now] do not bypass your servant.
Let a bit of water be brought [They will take a bit of water] and wash your feet. Rest yourselves under the tree.
I will get bread and you will sustain your heart. Afterwards you will continue on your way, since you have passed by your servant. They said, Fine, do as you have said.
Avraham hurried to Sarah's tent and said, Hurry! [take] three measures of the finest flour; knead it and make cake-rolls.
Avraham ran to the cattle, and took a tender, choice calf. He gave it to the lad. and hurried to prepare it.
He took butter, milk, and the calf he had prepared, and set it before them. He stood over them [served them] under the tree, and they ate.
They said to him, Where is Sarah, your wife? He said Here, in the tent.
He said I will return to you next year [at this time when you will be alive], and Sarah, your wife will have a son. Sarah was listening at the door of the tent, that was behind him.
Avraham and Sarah were old, well on in years. Sarah no longer had the way of women.
Sarah laughed to herself saying, Now that I am worn out [old], shall I have the pleasure [of a son] [youthfulness], my master being [also] an old man.
Adonoy said to Avraham, Why did Sarah laugh saying, Can I really give birth when I am old?
Is anything too far removed [hidden] from [before] Adonoy? At the appointed time I will return to you, at this time of life [when you will be alive], and Sarah will have a son.
Sarah denied it saying, I did not laugh, for she was afraid. He said, Not so, for [but] you did laugh.
The men stood up from where they were, and they gazed upon Sedom. Avraham went with them to send them [escort them] [on their way].
Adonoy said, Shall I conceal from Avraham what I am about to do?
Avraham is indeed to become a great and mighty nation, and through him [and because of him] shall be blessed all the nations of the world.
For I have given him special attention because he commands his children [For it is known to Me that he will command his children], and his household after him, and they will preserve the way of Adonoy [the ways that are good in the eyes of Adonoy], doing charity and justice, so that Adonoy will bring upon Avraham all that which He has spoken of him.

[Thus] Adonoy said, The wailing concerning Sedom and Amorah is so great, and their sin is so very grave.
I will descend now and see [I will become revealed now and judge], if their wailing which has come to [before] Me is indicative of their conduct; destruction [shall come upon them] [I will destroy them]. If not I will know. [If they will repent, I will not punish them.]
The men turned from where they were, and went toward Sedom. Avraham was still standing [serving with prayer] before Adonoy.
Avraham came forward and said, Will You [actually] destroy the righteous with the wicked [in anger]?
Suppose [Perhaps] there are fifty righteous people in the midst of the city, will You still destroy it [in anger], and not bear with the place for the sake of the fifty righteous people inside it?
It would be sacrilege [Your judgments are true therefore it is impossible] [to attribute] to You such an act, to kill the righteous with the wicked, treating the righteous and the wicked alike. It would be sacrilege to attribute this to You [Your judgments are true]: Shall the Judge of all the earth not do justice?
Adonoy said; If, in Sedom, I find fifty righteous within the city, I will bear with the entire place for their sake.
Avraham responded and said, Here I have begun to speak to [before] my Master, and I am but dust and ashes.
But suppose [perhaps] they lack five of the fifty righteous? Will You destroy all the city because of five? He said, I will not destroy if I find forty-five there.
He [Avraham] continued to speak to [before] Him and said, Suppose [Perhaps] there are forty found there? He said, I will not do it [inflict destruction] for the sake of the forty.
He said, Let not my Master show anger and I will [continue] to speak. Suppose [Perhaps] thirty are found there? He said, I will not do it [inflict destruction] if I find thirty there.
He said, Here I wished to speak to [before] my Master. Suppose [Perhaps] twenty are found there? He said, I will not destroy for the sake of the twenty.
He said, Let not my Master show anger [Let there not be anger before my Master], and I will speak just once more. Suppose [Perhaps] ten are found there? He said, I will not destroy for the sake of the ten.
Adonoy departed [The glory of Adonoy ascended] when He finished speaking to Avraham, and Avraham returned to his place.

Chapter 19

The two angels came to Sedom in the evening, while Lot was sitting at the gate of Sedom. Lot saw them, and he got up to greet them, and he bowed with his face to the ground.
He said, Behold [Please] now my lords, please [now] turn in to your servant’s house. Stay over night, bathe your feet, and get up early and continue on your way. They said, No, we will spend the night in the street.
He urged them greatly, and they turned in to him and came to his house. He made a feast for them, and baked matzos [for them], and they ate.
They had not yet lain down when the men of the city, the men of Sedom, surrounded the house—young and old alike—all the people from one end [of the city] to the other end.
They called to Lot and said to him, Where are the men who came to you tonight? Bring them out to us that we may know them.
Lot went out to them in front of the entrance, shutting the door behind him.
He said, My brothers, please [now] do not act wickedly.

Behold! I have two daughters who have never known a man, I will bring them out to you, and do with them as you please; only do nothing to these men, since after all, they came under the shelter of my roof.
They said, Step back out of the way! They said, This one came as an immigrant, and now he wants to be a judge. We will now deal worse with you than with them. They pushed hard against Lot, and came near to break the door.
The men put out their hands, and pulled Lot to them, into the house, and closed the door.
The men who were at the entrance of the house, they struck with blindness—young and old alike—so that they wearied themselves trying to find the entrance.
The men said to Lot, Who else do you have here—a son-in-law, your sons, your daughters? Whoever you have in the city, bring them out of his place.
We are going to destroy this place, for the wailing concerning them has become great in the presence of Adonoy; and Adonoy has sent us to destroy it.
Lot went out and spoke to his sons-in-law who had married his daughters. He said [to them], Get up! Get out of this place, for Adonoy is going to destroy the city! He appeared as a comedian in the eyes of his sons-in-law.
At the break of dawn, the angels urged Lot on, saying, Get up! Take your wife and your two daughters who are here [who are found to be faithful to you], lest you be swept away in the iniquity of the city.
He hesitated, and the men grabbed his hand and the hand of his wife and two daughters, for Adonoy had pity on him. They brought him out and placed him outside the city.
When they were brought out [of the city], he [the angel] said, Escape [Have pity] for your life! Do not look back! Do not remain anywhere in the valley [plain]. Escape to the mountain, lest you be swept away.
Lot said to them, Please, not so my Master. [Please, now, my Master.] Behold your servant has found favor in Your eyes [before You]. Great is your kindness [goodness] that you have done with me, to keep me alive. I cannot escape to the mountain, lest the evil attach itself to me and I die.
Behold, please, this city is near [enough] to flee there. It is insignificant. Let me escape there! It is insignificant, and my life will be saved.
He said to him, See I have also given you consideration regarding this. I will not overturn the city that you mentioned [for which you have beseeched].
Hurry, escape there, for I can do nothing until you get there. The city was therefore called Zoar.
The sun had risen upon the earth, when Lot came to Zoar.
Adonoy caused to rain upon Sedom and Amorah—sulfur and fire—from [before] Adonoy, from heaven.
He overturned these cities, and the entire plain, and all those who lived in the cities and all that grew upon the ground.
His [Lot’s] wife looked behind him; and she became a pillar of salt.
Avraham got up early in morning [to return] to the place where he had stood before the Presence of Adonoy [to the place where he had served in prayer before Adonoy].
He [Avraham] stared at Sedom and Amorah, and the whole land of the plain, and he saw the heavy smoke rising from the earth like the smoke of a furnace.
When Elohim destroyed the cities of the plain; Elohim remembered Avraham, and He sent Lot out of the upheaval when He overturned the cities in which Lot had lived.

Lot went up from Zoar and lived in the mountain; and his two daughters went with him, for he was afraid to live in Zoar. He lived in a cave, he and his two daughters.
The older girl said to the younger, Our father is old, and there is no man [left] on earth who will come into us in the normal manner.
Come let us urge our father to drink wine, and sleep with him; that we may give life to seed [children] from our father.
They urged wine upon their father that night; and the older girl went in and slept with her father. He was not aware that she lay down or got up.
The next day, the older girl said to the younger, Last night I slept with my father. Let us urge wine upon him tonight also, and you go in and sleep with him that we may give life to seed from our father.
That night also, they urged their father [to drink] wine. The younger went up and slept with him, and he was not aware that she lay down or got up.
Lot's two daughters became pregnant from their father.
The older girl gave birth to a son and she named him Moav. He is the ancestor of the Moabite nation even to this day.
The younger girl also gave birth to a son, and she named him Ben-Ami. He is the ancestor of the people of Ammon even to this day.

Chapter 20

Avraham journeyed from there to the land of the Negev [south], and he lived between Kadeish [Rekem] and Shur [Chagar]. He lived for a while in Gerar.
Avraham said regarding Sarah, his wife, She is my sister. Avimelech, king of Gerar sent [messengers] and took Sarah.
Elohim came to Avimelech [Word came from before Elohim to Avimelech] in a dream at night, and said to him, Behold, you shall die because of the woman you took, for she is a married woman [a man's wife].
Avimelech had not come near to her. He said, My Master, will You also kill an innocent nation?
Did he not say to me, She is my sister? And she also said, He is my brother. With an innocent [upright] heart and clean [righteous] hands I did this.
Elohim said to him [Word from Elohim was said to him] in a dream, I also know [it is also revealed before me] that you did this with an innocent [upright] heart. I also prevented you from sinning against [before] Me. That is why I did not give you the chance to touch her.
Now return the man's wife, for he is a prophet. He will pray for you and you will live. If you do not return her, you should know that you will surely die—you and all that is yours.
Avimelech got up early in the morning, and called all his servants. He spoke all these words in their ears [before them], and the men were very frightened.
Avimelech called Avraham and said to him, What have you done to us? What wrong did I do to you that you brought on me and upon my kingdom such a great sin? Deeds that ought not to be done, you have done to me.
Avimelech [then] said to Avraham, What did you see that you did such a thing?
Avraham said, Because I said [thought] there is no fear of Elohim in this place, and they will kill me [in order] to take my wife.
In any case, she is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife.
When Elohim caused me to wander from my father's house [When the nations strayed after the works of their hands, Elohim brought me close to His worship from my father's house], I said to her, this is the kindness [goodness] you shall do for me. At every place we come [go] to, say of me, He is my brother.

Avimelech took sheep, cattle, male and female slaves, and he gave them to Avraham. He [also] returned his wife Sarah to him.
Avimelech said, Behold, my land is before you. Live wherever you see fit.
To Sarah, he said, Behold I have given to your brother a thousand pieces [shekalim] of silver. It will be for you a [compensational] eye covering for all who are with you, that you may face every one. [It will be for you a garment of honor, in return for my having sent for you, and taken you, and seeing you and all that is with you. And regarding everything that you said, you were just.]
Avraham prayed to [before] Elohim, and Elohim healed Avimelech, his wife, and his female slaves, and they gave birth [and they were relieved].
For Adonoy had restrained every womb in the house of Avimelech according to the word of Sarah, Avraham's wife.

Chapter 21

Adonoy remembered Sarah as He had said, and Adonoy did for Sarah as He had spoken.
She conceived and Sarah gave birth to Avraham's son in his old age, at the designated time that Elohim had declared.
Avraham named his son that was born to him, to which Sarah had borne to him, Yitzchok.
Avraham circumcised his son, Yitzchok, when he was eight days old, as Elohim had commanded him.
Avraham was one hundred years old when his son Yitzchok was born to him.
Sarah said, Elohim has given me laughter [gladness]. All who hear will laugh [rejoice] with me.
She said, Who said to Avraham [Who is faithful that he said to Avraham and fulfills His promise], that Sarah would nurse children? For I have given birth to a son in his old age.
The child grew and was weaned. Avraham made a great feast on the day Yitzchok was weaned.
Sarah saw that the son of Hagar, the Egyptian, that she had born to Avraham, was mocking.
She said to Avraham, Drive out this slave-woman and her son, for the son of this slave-woman will not inherit with my son, with Yitzchok.
This thing was very wrong in the eyes of Avraham, on account of his son.
Elohim said to Avraham, Do not consider this wrong in your eyes on account of the boy and your slave-woman. Regarding all that Sarah tells you, listen to her voice [accept from her], for [only] through Yitzchok will seed be considered yours.
[But] also the son of the slave-woman I will make into a nation, for he is [of] your seed.
Avraham got up early in the morning. He took bread and a skin [pouch] of water, and gave it to Hagar. He placed it on her shoulder with the lad, and sent her away. She went and lost her way in the desert of Beer Sheva.
The water in the skin was used up, and she threw the lad under one of the bushes.
She went and sat facing him, about [the distance] of bow-shots away. She said, Let me not see the lad die. She sat facing him and wept in a loud voice.
Elohim heard the voice of the lad [was heard before Elohim]. An angel of God called to Hagar from heaven and said to her, What is the matter, Hagar? Do not fear. Elohim has heard the voice of the lad [has been heard before Elohim] in the place where he is.
Get up and lift up the lad. Keep your hand strong on him, for I will make him a great nation.
Elohim opened [uncovered] her eyes, and she saw a well of water. She went and filled the skin with water, and gave the lad to drink.

Elohim was with the lad [The Word of Elohim supported the lad] and he grew up. He settled in the wilderness, [where] he became an expert archer.
He lived in the desert of Paran, and his mother took a wife for him from the land of Egypt.
It was at this time, Avimelech and Pichol, his general spoke to Avraham, saying, Elohim is with you in all that you do [the Word of Elohim is your support in all that you do].
Now, swear to me here, by [the Word of] Elohim, that you will not deal falsely with me, with my son, or my grandson. The kindness [goodness] that I have done to you, do to me and to the land in which you lived for a while.
Avraham said, I will swear.
Avraham then reprimanded Avimelech regarding the well of water that Avimelech's servants had taken by force.
Avimelech said, I do not know who did this thing. You also never told me, and I also heard nothing of it until today.
Avraham took sheep and cattle and gave them to Avimelech. The two of them made a covenant.
Avraham set seven ewes apart by themselves.
Avimelech said to Avraham. What is the reason for these seven ewes that you have set apart?
He [Avraham] said, Take these seven ewes from my hand so that it will be proof for me, that I dug this well.
Therefore he called that place Beer Sheva, since the two had made an oath there.
They made a covenant in Beer Sheva. Avimelech, and Pichol, his general, then rose and returned to the land of the Philistines.
Avraham planted an eishel [tree] in Beer Sheva, and there he proclaimed [and there he prayed in] the Name Adonoy, Almighty of the universe.
Avraham lived in the land of the Philistines for many days.

Chapter 22

After these events, Elohim tested Avraham and said to him, Avraham! and he [Avraham] said, Here I am.
He said, Please [Now] take your son, your only one, who you love—Yitzchok—and go to the land of Moriah [worship]. Sacrifice him [before me] as a burnt-offering on one of the mountains which I will designate to you.
Avraham awoke early in the morning, saddled his donkey, and took his two assistants with him, and also his son, Yitzchok. He split the wood of the burnt-offering, rose, and went to the place that Elohim had designated to him.
On the third day, Avraham raised his eyes and saw the place from afar.
Avraham said to his assistants, Remain here with the donkey and I and the lad will go to that place. We will prostrate ourselves [in worship] and return to you.
Avraham took the wood of the burnt-offering and placed it on his son Yitzchok. In his hand he took the fire and the knife, and they both went together.
Yitzchok spoke to Avraham, his father, and said, Father, and he [Avraham] said, Here I am, my son. He said, Here are the fire and the wood, but where is the lamb for the burnt-offering?
Avraham said, Elohim will show the lamb [the lamb is revealed before Elohim] for a burnt-offering, my son. And the two of them went together.
They came to the place that Elohim had designated to him. Avraham built the altar there, and arranged the wood. He bound his son Yitzchok, and placed him on the altar, on top of the wood.
Avraham extended his hand and took the knife to slaughter his son.

An angel of Adonoy called to him from heaven and said, Avraham, Avraham! and he said, Here I am.
He [God] said, Do not touch the lad, nor do anything to [harm] him; for now I know that you are one who fears Elohim and have not withheld your son, your only one, from Me.
Avraham looked up [afterwards] and beheld a ram after it had been caught in the thicket by its horns. Avraham went and took the ram and sacrificed it as a burnt-offering instead of his son.
Avraham called the name of that place, Adonoy will see; as it is said [to] this day, On Adonoy's mountain, He will be seen. [Avraham worshiped and prayed there in that place, and he said before Adonoy, "Here will generations worship". Therefore, as it is said [to] this day, "On this mountain Avraham worshiped before Adonoy".]
An angel of Adonoy called to Avraham, a second time, from heaven.
And said, I have sworn by Myself [My Word], declares Adonoy, that because you performed this deed, and did not withhold your only son.
I will greatly bless you and make your descendants as numerous as the stars of the sky and like the sand on the seashore. Your descendants will inherit the gate [cities] of their enemies.
Through [Because of] your children, will be blessed all the nations of the world, because you heeded My voice [Word].
Avraham returned to his assistants, and they rose and went together to Beer Sheva. Avraham dwelt in Beer Sheva.
After these words, it was told to Avraham, saying, Behold, Milkah has also born children to Nachor, your brother.
Utz, his first born, Buz his brother, and Kemueil, the father of Aram.
[Also] Kesed, Chazo, Pildash, Yidlaf and Besueil.
Besueil fathered Rivkah. These eight, Milkah bore to Nachor, the brother of Avraham.
His concubine was named Re'umah. She also gave birth to Tevach, Gacham, Tachash and Ma'achoh.

Chapter 23

The lifetime of Sarah consisted of one hundred years, twenty years and seven years. [These were] the years of Sarah's life.
Sarah died in Kiryas Arba, which is Chevron, in the land of Canaan. Avraham came to eulogize Sarah and to weep for her.
Avraham rose from the presence of his dead, and spoke to the sons of Cheis saying,
I am a foreigner and a resident among you. Grant me the possession of a grave site with you, so that I may bury my dead from my presence.
The sons of Cheis replied to Avraham saying to him,
Hear [Accept] us my [our] master, you are a prince of God [you are respected before God] in our midst. Bury your dead in the choicest of our grave sites. No man among us will deny his grave site from you to bury your dead.
Avraham rose and bowed to the people of the land, the sons of Cheis.
Avraham spoke to them, saying, If it is really your will [the will of your soul] that I bury my dead from my presence, listen to [accept] me and intercede for me with Ephron, son of Tzochar.
Let him give me the Machpeilah [double] cave, which belongs to him, which is at the end of his field. Let him give [sell] it to me for its full value, as a grave site among you.
Ephron lived in the midst of the sons of Cheis, Ephron the Chitite replied to Avraham in the ears [audience] of [before] the sons of Cheis, for all who came to the city gate, saying,
No, my master, hear [accept] me: I have given you the field, and the cave that is in it, I have [also] given to you. Before the eyes of the sons of my people I have given it to you. Bury your dead.

Avraham bowed to the people of the land.
He spoke to Ephron in the ears [audience] of [before] the people of the land saying, If you will only listen to me. [If you will do a kindness for me, accept me.] I have given the money for the [value of the] field. Take it from me and I will bury my dead there.
Ephron replied to Avraham, saying to him,
My master, hear [accept] me. A land [worth] four hundred silver shekel —what is that between me and you? Bury your dead.
Avraham listened to [accepted] Ephron, and Avraham weighed out for Ephron the silver that he spoke of in the hearing of [before] the sons of Cheis, four hundred silver shekel, negotiable currency [which are accepted by merchants in every city].
The field of Ephron was established [as Avraham's possession], [the field] which was in Machpeilah, facing Mamrei; [this included] the field, the cave that was in it, and all the trees that were in the field that were in the entire circumference of its boundaries.
This became Avraham's [possession] through a purchase before the eyes of the sons of Cheis, all who had come to the gate of his city.
After that Avraham buried his wife Sarah in the cave of the Machpeilah field, which faces Mamrei, which is Chevron, in the land of Canaan.
The field and its cave was established as Avraham's possession as a gravesite, by the sons of Cheis.

Chapter 24

Avraham was old, advanced in days [years], and Adonoy had blessed Avraham in all things.
Avraham said to his servant, the senior [servant] of his household, who was in charge of all that he owned, Place your hand under my thigh.
I will have you swear by [the Word of] Adonoy, God of heaven and God of earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I live.
Instead, to my [native] land, to my birthplace, shall you go, and take a wife for my son, for Yitzchok,
The servant said to him, Perhaps the woman will not want to come back with me to this land? Shall I bring your son back to the land from where you came?
Avraham said to him, Take care, not to bring my son back there.
Adonoy, God of heaven, Who took me from my father's house, and from the land of my birth, Who spoke to me, and Who swore to me, saying, To your descendants I will give this land—He will send His angel before you, and you shall take a wife for my son from there.
If the woman does not want to come back with you, you are absolved from this oath to me. But do not bring my son back there.
The servant placed his hand under the thigh of Avraham, his master, and swore to him regarding this matter.
The servant took ten camels from his master's camels and departed, and all the property of his master was in his hand. He rose and went to Aram Naharayim [which is next to the river P'ras]; to the city of Nachor.
He made the camels kneel [rest] outside the city, beside a well of water, in the evening, at the time the women go out to draw water.
He said, Adonoy, God of my master, Avraham, be present before me today, and act kindly [do goodness] with my master, Avraham.
Behold, here I stand by this well of water, and the daughters of the townsmen are coming out to draw water.
Let it be that the girl to whom I say, Please [Now], tip over your pitcher that I may drink and she will say Drink, and I will also give your camels to drink, will be the one whom You have determined for your servant, Yitzchok. With her I will know that You have dealt kindly [with goodness] with my master.

He had not yet finished speaking, and behold Rivkah came out. She had been born to Besu'eil, the son of Milkah, the wife of Nachor, Avraham's brother. Her pitcher was on her shoulder.
The girl was very good looking—a virgin—no man had known her. She went down to the well, filled her pitcher, and came up.
The servant ran toward her and said, Please [Now] let me sip a little water from your pitcher.
She said, Drink, my master, and she quickly lowered her pitcher to her hand, and let him drink.
When she had finished giving him to drink, she said, I will also draw water for your camels, until they will have finished drinking [had enough to drink].
She quickly emptied her pitcher into the trough and she ran to the well again to draw water. and she drew water for all his camels.
The man, wondering at her, remained silent, waiting to determine [The man waited and observed silently to determine] whether Adonoy had made his mission successful, or not.
When the camels had finished drinking [had enough to drink], the man took a gold nose ring, weighing half a shekel, and two bracelets for her arms, weighing ten gold shekel.
He said to her, Whose daughter are you? Please [Now] tell me. Is there [a fitting] place in your father's house for us to spend the night.
She said to him, I am the daughter of Besueil, the son of Milkah, whom she bore to Nachor.
She said to him, We have plenty of straw and fodder, and also a [fitting] place to spend the night.
The man bowed [his head] and prostrated himself to [before] Adonoy.
He said, Blessed is Adonoy, God of my master, Avraham, Who has not abandoned His kindness [goodness] and truth [in dealing] with my master. I am still on the [straight] road and Adonoy has led me to the house of my master's brethren.
The girl ran and told her mother's household of these these happenings.
Rivkah had a brother whose name was Lavan, and Lavan ran outside to the man [standing] at the well.
When he had seen the nose ring and the bracelets on the hands of his sister, and heard the words of his sister, Rivkah saying, this is what the man spoke to me, that he [then] came to the man, who was still standing beside the camels at the well.
He [Lavan] said, Come, you who are blessed of Adonoy, why are you standing outside? I have emptied the house and [prepared] a [fitting] place for the camels.
The man came into the house and unmuzzled the camels. [Lavan] gave the camels straw and fodder, and water to wash his [the man's] feet and the feet of the men who were with him.
Food was set before him, but he said, I will not eat until I have spoken my words. He replied, Speak.
He said, I am the servant of Avraham.
Adonoy blessed my master greatly and he prospered. He gave him sheep, cattle, silver, gold, male slaves, female slaves, camels and donkeys.
Sarah, the wife of my master gave birth to a son to my master, after she had grown old, and he has given him all that he possesses.
My master placed me under oath, saying, Do not take a wife for my son from the daughters of the Canaanites, in whose land I live.
Instead, you must go to my father's house, and to my family. Take a wife for my son.
I said to my master, Perhaps the woman will not come back with me?
He said to me, Adonoy, before Whom I have walked [worshiped], will send His angel with you, and make your journey successful. You will then take a wife for my son from my family and from my fathers house.

You will then be absolved from my oath, if when you come [go] to my family, and they will not give her to you. You will be absolved from my oath.
I came this day to the well, and I said, Adonoy, God of my master, Avraham, if You will grant success [if it is pleasing before You to grant success] to my journey on which I am going.
Behold, here I stand at the well of water. When a girl comes out to draw water, I will say to her, Please [Now] let me drink a little water from your pitcher.
If she says to me, You too may drink, and I will also draw water for your camels, then she is the one whom Adonoy has determined for the son of my master.
Before I had finished speaking thus in my heart, when suddenly Rivkah came out with her pitcher on her shoulder. She went down to the well and drew water; and I said to her, Please [Now] give me a drink,
She quickly lowered her pitcher and said, Drink, and I will also give your camels to drink. I drank and she also gave the camels to drink.
I asked her and said, Whose daughter are you? She replied, The daughter of Besueil, son of Nachor, whom Milkah bore unto him. I [then] placed a nose ring on her face and bracelets upon her hands.
I bowed and prostrated myself to [before] Adonoy, and I blessed Adonoy, God of my master Avraham, Who led me on the true path [in order] to take the daughter of my master's brother for his son.
Now if you want to do what is kind [good] and true to my master, tell me. If not, tell me, and I will turn to the right or to the left.
Lavan and Besueil answered and said, This is from [before] Adonoy, we cannot say anything to you, bad or good.
Here, Rivkah is before you, take her and go. Let her be a wife to your master's son, as Adonoy has spoken.
When Avraham's servant heard their words, he prostrated himself to the ground to [before] Adonoy.
The servant took out articles of silver, articles of gold and garments, and gave them to Rivkah. To her brother and mother, he gave precious fruits.
They [then] ate and drank, he and the men that were with him, and they stayed over night. They got up in the morning and he said, Send me off to my master.
Her brother and mother said, Let the girl abide with us a year or ten months, then she can go.
He said to them, Do not detain me, for Adonoy has made my journey successful. Send me off, so that I can go to my master.
They said, Let us call the girl and ask her [and hear what she says].
They called Rivkah and said to her, Will you go with this man? She said, I will go.
They sent off Rivkah their sister, along with her nurse, and with Avraham's servant and his men.
They blessed Rivkah and said to her, Our sister, may you become thousands of [and] myriads, and may your descendants inherit the gate [cities] of his foes.
Rivkah and her maidens set off. They rode on the camels and followed the man. The servant took Rivkah and left.
Yitzchok had just come from the well [called] Lachai Ro'i [the well at which a living angel appeared], for he lived in the land of the Negev [south].
Yitzchok went out to meditate [pray] in the field towards evening. He raised his eyes and suddenly saw camels approaching.
Rivkah raised her eyes and saw Yitzchok. She let herself down from [She inclined herself while upon] the camel.

She said to the servant, Who is that man walking through the field towards us? The servant said, He is my master. She then took the veil and covered herself.
The servant told Yitzchok all the things he had done.
Yitzchok brought her into the tent of his mother, Sarah. [Yitzchok brought her into the tent, and behold, her deeds were good like the deeds of Sarah his mother.] He married Rivkah, and she became his wife, and he loved her. Yitzchok was then consoled for the loss of his mother.

Chapter 25

Avraham again took a wife. Her name was Keturah.
She bore him Zimran, Yokshon, Medan, Midian, Yishbok, and Shuach.
Yokshon fathered Shevah and Dedan. The sons of Dedan were Ashurim [those who dwell in camps], Letushim [those who dwell in tents] and Leumim [those who dwell on islands].
The sons of Midian were Eiphah, Eipher, Chanoch, Avidah and Eldoah. All these were children of Keturah.
Avraham gave all that he possessed to Yitzchok.
To the sons of the concubines that Avraham had, Avraham gave gifts. He sent them away from Yitzchok, his son, while he [Avraham] was still alive. [He sent them] eastward to the Land of the East.
These are the days of the years of Avraham which he lived, one hundred years, seventy years and five years.
Avraham expired and died in a good old age, old and satisfied [and in the fullness of days], and he was gathered to his people.
His sons Yitzchok and Yishmael buried him in the Machpeilah cave, in the field of Ephron, son of Tzochar, the Chitite, which faces Mamrei.
[This was] the field that Avraham purchased from the sons of Cheis.
Avraham and his wife, Sarah, were buried there.
After Avraham died, Elohim blessed his son Yitzchok. Yitzchok lived near Be’er Lachai Ro’i [the well at which a living angel appeared].
These are the descendants of Yishmael son of Avraham, whom Hagar, the Egyptian, Sarah’s slave, bore to Avraham.
These are the names of Yishmael’s sons, by their names according to their birth. Nevayos was Yishmael’s first born, [he also had] Keidar, Adbeil and Mivsom,
Mishma, Dumah and Masa,
Chadad, Teima, Yetur, Nofish and Keidmah.
These are the sons of Yishmael, and these are their names in their open villages and in their fortified strongholds, twelve princes in their nations.
These are the years of Yishmael’s life, one hundred years, thirty years and seven years. He expired and died and was gathered to his people.
They lived from Chavilah to Shur [Chagar], which borders on Egypt, going towards Asshur. He lived in the presence of all his brethren.
And these are the descendants of Yitzchok son of Avraham. Avraham was the father of Yitzchok.
Yitzchok was forty years old when he took Rivkah, the daughter of Besueil, the Aramite, of Padan Aram, sister of Lavan, the Aramite, for a wife.
Yitzchok prayed to [before] Adonoy across from [opposite] his wife, for she was barren. Adonoy granted his prayer and his wife, Rivkah, conceived.
The children clashed [pressed] inside her, and [when this happened] she said, If this is so, why did I desire this? She [then] went to inquire of [to ask for instruction from before] Adonoy.
Adonoy said to her, Two nations are in your womb, and two Kingdoms will separate from within you. One government will be mightier than the other, but the greater one will serve the smaller one.

When her days of pregnancy were completed, behold, there were twins in her womb.
The first one came out with a reddish complexion, covered completely with what was like a hairy robe, and they named him Eisov.
After that his brother came out, his hand grasping the heel of Eisov, and he [Yitzchok] named him Yaakov. Yitzchok was sixty years old when she [Rivkah] gave birth to them.
The lads grew up. Eisov became a skilled trapper [an idle man], a man of the field [a man going out to the field]. Yaakov was a wholesome man, living in tents [serving in the house of study].
Yitzchok loved Eisov because he ate of his trappings, but Rivkah loved Yaakov.
Yaakov was simmering a pottage when Eisov came in from the field, exhausted.
Eisov said to Yaakov, Please [Now] give me a swallow of this red [pottage], for I am exhausted. He was therefore named Edom [Red].
Yaakov said, As of this day [Like this day], sell your birthright to me.
Eisov said, Here I am going to die, what [good] is this birthright to me.
Yaakov said, Swear to me as of this day [like this day]. He swore to him, and sold his birthright to Yaakov.
Yaakov then gave Eisov bread and a pottage of lentils. He [Eisov] ate and drank, got up and left. [Thus] Eisov scorned the birthright.

Chapter 26

There was a famine in the land, aside from the first famine that was in the days of Avraham. Yitzchok went to Avimelech, king of the Philistines, in Gerar.
Adonoy appeared [became revealed] to him and said, Do not go down to Egypt. Settle in the land that I will make known to you.
Stay temporarily in this land and I will be with you and bless you [My Word will be your support and I will bless you], for to you and your descendants I will give all these lands. I will [thus] keep the oath that I swore to Avraham, your father.
I will make your descendants [as numerous] as the stars of the heavens, and I will give your descendants all these lands. Through [Because of] your descendants shall be blessed all the nations of the world.
[All this is] because Avraham listened to [accepted] My voice [Word], and minded My mandate [the mandate of My Word], My commandments, My decrees and My teachings.
Yitzchok [thus] settled in Gerar.
The local men asked about his wife, and he said, She is my sister. He was afraid to say, [she is] my wife, lest the local men kill me for Rivkah, for she is so good looking.
Once, after [Yitzchok] had been there a long while, Avimelech, king of the Philistines, looked at the window, and he saw, and behold, Yitzchok was amusing himself with Rivkah, his wife.
Avimelech called Yitzchok and he said, But she is your wife. How could you have said, She is my sister? Yitzchok said to him, Because I said, I might die because of her.
Avimelech said, What have you done to us? One of the people [The unique one among the people] could have easily slept with your wife, and you would have brought guilt upon us.
Avimelech [then] commanded all his people, saying, Whoever touches [injures] this man or his wife, shall die.
Yitzchok planted in that land, and in that year he reaped a hundred fold [more than that which they estimated], for Adonoy had blessed him.
The man prospered. He continued to prosper [and increase] until he became very great.

He owned flocks of sheep, herds of cattle, and many slaves, and the Philistines were jealous of him.
All the wells that his father’s servants had dug in the days of his father, Avraham—the Philistines plugged them, and filled them with earth.
Avimelech said to Yitzchok, Go away from us. You have become much more powerful than us.
Yitzchok went away from there. He camped in the valley of Gerar and settled there.
Yitzchok returned and excavated the wells of water which were dug in the days of his father, Avraham, and were plugged by the Philistines after Avraham’s death. He gave them the same names that his father had given them.
Yitzchok’s servants dug in the valley and found there a well of spring [flowing] water.
The shepherds of Gerar argued with the shepherds of Yitzchok, saying, the water is ours. He named the well Eisek [Quarrel], because they had quarreled with him.
They dug another well and they also argued about it. He named the well Sitnah [Obstruction].
He moved away from there and he dug another well, and there was no argument over it. He named it Rechovos [Wide Spaces], and said, For now Adonoy has made room for us, and we shall be fruitful in the land.
From there he went to Beer Sheva.
Adonoy appeared [became revealed] to him that night and said, I am the God of your father, Avraham. Do not fear for I am with you [My Word is your support]. I will bless you and make your descendants numerous, because of My servant, Avraham.
He [Yitzchok] built an altar there, and proclaimed [prayed in] the Name of Adonoy. He set up his tent there, and Yitzchok’s servants dug a well there.
Avimelech came to Yitzchok from Gerar along with a group of friends and Pichol, his general.
Yitzchok said to them, Why have you come to me? You hate me and drove me away from you.
They said, We have indeed seen that Adonoy is with you [the Word of Adonoy is your support], and we said, Let there now be an oath between us, [Let the oath that was between our fathers now be established] between ourselves and you, and let us make a covenant with you;
that you will do us no harm, just as we did not touch [injure] you. We did nothing but good to you, and sent you away in peace. You are now the blessed one of Adonoy.
He [Yitzchok] made a feast for them, and they ate and drank.
They got up early in the morning, and they each swore to the other. Yitzchok sent them away and they left in peace.
On that day Yitzchok’s servants came and told him about the well they had dug; and they said to him, We have found water.
He named it Shiva. Therefore the city is called Beer Sheva until this very day.
Eisov was forty years old and he married Yehudis, the daughter of Be’eri, the Chittite and Bosmas, the daughter of Eylon the Chittite.
They were rebellious of spirit to [They were rebels and aggravators against the words of] Yitzchok and Rivkah.

Chapter 27

And when Yitzchok grew old his eyesight faded and he could not see. He called Eisov, his elder son, and said to him, My son. [Eisov] said to him, Here I am.
[Yitzchok] said, Behold, if you please [now], I am old. I do not know the day of my death.

Now [therefore] please [now] take your equipment, your sword and your bow, and go out to the field and trap [deer] for me.
Make it into a tasty dish for me, the way I like it, and bring it to me that I may eat, so that my soul will bless you before I die.
Rivkah had [over]heard what Yitzchok said to his son, Eisov. Eisov went out to the field to trap [deer] to bring it [home.]
Rivkah said to her son Yaakov, saying, Behold, I heard your father speaking to your brother Eisov, saying,
Bring back [deer] for me and make it into a tasty dish for me and I will eat. I will then bless you in the presence of Adonoy before I die.
Now my son, listen to [accept] me, concerning that which I command you.
Go, please [now], to the sheep and take for me from there two choice young goats, and I will make [from] them a tasty dish for your father as he likes.
You will [then] bring it to your father to eat, in order that he will bless you before he dies.
Yaakov said to Rivkah, his mother, Behold, Eisov, my brother is a hairy person and I am a smooth-skinned person.
Suppose my father touches me. I will be in his eyes as an impostor [a mocker]. I will bring upon myself a curse [curses]—not a blessing [blessings].
His mother said to him, Your curse shall be upon me [It was said regarding me in a prophecy that curses will not come upon you], my son; but listen to [accept] me. Go bring them to me.
He went, took [them], and brought [them] to his mother. His mother make a tasty dish as his father liked.
Rivkah took the garments of Eisov, her elder son, [the garments] that were precious [to him] [the clean ones] that were in her keeping in the house, and put them on Yaakov, her younger son.
The skins of the young goats she placed on his hands and the smooth part of his neck.
She placed the tasty dish and the bread which she had made, in the hand of Yaakov, her son.
He came to his father and said, My father. [Yitzchok] said, Here I am. Who are you my son?
Yaakov said to his father, It is I, Eisov your firstborn. I have done as you told me. Rise, if you please [now], sit up [recline] and eat of my trapping so that your soul will bless me.
Yitzchok said to his son, How is it that you found it so quickly my son? He [Yaakov] said, Because Adonoy, your God, brought it about for me.
Yitzchok said to Yaakov, Come close, if you please [now], and let me touch you, my son. Are you my son Eisov or not?
Yaakov came close to Yitzchok, his father, and he [Yitzchok] touched him. He said, The voice is the voice of Yaakov, but the hands are the hands of Eisov.
He [Yitzchok] did not recognize him because his hands were like those of Eisov, his brother—they were hairy—and [thus] he blessed him.
He said, Are you indeed my son, Eisov? [Yaakov] said, [Behold] I am.
He said, Bring it close to [before] me and I will eat from my son’s trappings, so that my soul will bless you. He brought it close to him and he ate. He [then] brought him wine and he drank.
His father Yitzchok said to him, Come close to me [now] and kiss me, my son.
He came close and kissed him. He [Yitzchok] smelled the fragrance of his garments, and he blessed him. He said, See, my son’s fragrance is like the fragrance of a field blessed by Adonoy.
And may God give you of the dew of heaven, and of the fatness [riches] [goodness] of the land, and abundance of grain and wine.
Peoples will serve you and nations bow to you [kingdoms will be subservient to you]. Be master over your brothers, and your mother’s

sons will bow to you. Those who curse you are [will be] cursed, and those who bless you are [will be] blessed.
It was when Yitzchok had finished blessing Yaakov, and Yaakov had just left the presence of Yitzchok, his father, that Eisov came back from his trapping.
He too made a tasty dish and brought it to his father. He said to his father, Let my father rise and eat of his son's trapping, that your soul may bless me.
Yitzchok, his father, said to him, Who are you? He said, I am your son, your firstborn, Eisov.
Yitzchok was seized with a powerful trembling [Yitzchok was astonished with great astonishment]; and said, Who, then, is he who trapped [deer] and brought it to me. I ate all of it before you came, and I blessed him. He shall be blessed.
When Eisov heard his father's words, he wailed a most loud and bitter cry, and he said to his father, Bless me too, my father.
[Yitzchok] said, Your brother came with cunning [wisdom] and he took [received] your blessing.
[Eisov] said, Is he not rightly called Yaakov? [He is rightly called Yaakov] He has deceived me twice; he took my birthright, and now he has taken [received] my blessing. He said, Have you not saved a blessing for me?
Yitzchok replied and said to Eisov. Behold, I have made him your master, and all his brothers I have given him as slaves. I have sustained him with grain and wine. Where? [Here.] What can I do for you, my son?
Eisov said to his father, Do you have only one blessing, my father? Bless me too, my father, and Eisov raised his voice and wept.
Yitzchok, his father replied and said to him, Behold the fatness [richness] [goodness] of the earth shall be your dwelling, and of the dew of heaven from above.
You shall live by your sword, and you shall serve your brother. When you have cause to be grieved [When his sons will transgress the words of the Torah], you will throw off his yoke from your neck.
Eisov hated Yaakov because of the blessing with which his father blessed him, and Eisov said in his heart, The mourning days for my father are approaching. I will then kill my brother, Yaakov.
Rivkah was informed about the words of Eisov, her older son, and she sent [a messenger] to call Yaakov, her younger son, and she said to him. Behold, your brother Eisov is consoled through you [lying in wait for you], [for he intends] to kill you.
Now my son listen to [accept] me. Get up and flee to Lavan, my brother, to Charan.
Remain with him a short time until your brother's fury has subsided.
Until your brother's rage toward you has subsided, and he has forgotten what you did to him. I will then send [for you] and bring you [back] from there. Why should I lose both of you on one day?
Rivkah said to Yitzchok, I am disgusted with my life because of the daughters of Cheis. If Yaakov marries a woman of the daughters of Cheis, like these, from the daughters of the land, what is life [worth] to me.

Chapter 28

Yitzchok called Yaakov and blessed him. He commanded him and said to him, Do not marry a woman of the daughters of Canaan.
Set out and go to Padan Aram, to the house of Besueil, your mother's father, and marry one of the daughters of Lavan, your mother's brother.
May the Almighty, Shaddai, bless you, make you fruitful and multiply you. May you become an assembly of peoples [tribes].

May He give you the blessing of Avraham, to you and to your descendants with you, that you may inherit the land of your dwelling which God gave to Avraham.
Yitzchok sent Yaakov on his way, and he went to Paddan Aram, to Lavan, son of Besueil the Aramean, the brother of Rivkah, mother of Yaakov and Eisov.
Eisov saw that Yitzchok blessed Yaakov, and sent him to Paddan Aram, to find a wife there; and as he blessed him, he commanded him saying, Do not take a wife from the daughters of Canaan.
And Yaakov listened to [accepted] his father and mother, and went to Paddan Aram.
Eisov [thus] realized that the daughters of Canaan were evil in the eyes of Yitzchok, his father.
Eisov [then] went to Yishmael, and took Mochalas, the daughter of Yishmael, the son of Avraham and sister of Nevayos, in addition to his other wives, for a wife.
Yaakov left Beer Sheva and went toward Charan.
He reached the place and spent the night there because the sun had set. He took some of the stones of that place, and arranged them around his head, and lay down [to sleep] in that place.
He dreamed, and behold a ladder was set up on [planted in] the earth and the top of it reached toward heaven; and behold angels of Elohim were ascending and descending on it.
And behold [the Glory of] Adonoy stood over him, and said, I am Adonoy, God of Avraham, your father, and God of Yitzchok. The land upon which you are lying, I will give to you and to your descendants.
Your descendants shall be [many] as the dust of the earth. You shall spread [be strong] to the west, to the east, to the north and to the south. Through [Because of] you shall be blessed all the families of the earth, and through [because of] your descendants.
Behold, I am with you [My Word is your support], and I will guard you wherever [every place] you go, and I will bring you back to this land. I will not forsake you until I have done that which I have spoken for you.
Yaakov awoke from his sleep, and said, In truth, [the Glory of] Adonoy is [dwells] in this place, and I did not know it [would not have known it].
He was afraid and said, How awesome is this place! This is none other than the house of Elohim [not a regular place but a place where it is the will of Elohim to receive prayers], and this is the gate of [opposite] heaven.
Yaakov rose early in the morning and took the stone that he had placed at his head; and he set it as a monument, and poured oil on its top.
He named that place Beis Eil, but Luz was the original name of the city.
Yaakov made a vow, saying, If [the Word of] Elohim will be with me [my support], and guards me on this path that I am going, and gives me bread to eat and clothing to wear;
And if I return in peace to my father’s house, and [the Word of] Adonoy will be my God;
[Then] this stone which I have set [as] a monument will become a House of God [place where I will worship upon it before God], and of all that You give, I will surely give a tenth to [before] You.

Chapter 29

Yaakov [then] lifted his feet and went toward the land of the people of the East.
He looked and [saw] a well in the field; and behold there were three flocks of sheep lying beside it, for from that well the flocks are watered. There was a large stone over the mouth of the well.

When all the flocks would gather, [the shepherds] would roll the stone from the well's mouth, and water the sheep. They would [then] return the stone to its place over the mouth of the well.
Yaakov said to them, My brothers, from where do you come? They said, We are from Charan.
He said to them, Do you know Lavan, the son of Nachor? They said, We know him.
He said to them, Is he doing well? They said, He is doing well. Behold Rochel, his daughter, is coming with the sheep.
He said to them, The day is yet long, it is not yet time for the sheep to be gathered, water the sheep and go pasture them.
They said, We cannot [do so] until all the flocks have gathered and [the shepherds] roll the stone from the mouth of the well. Then we can water the sheep.
While he was still speaking with them, Rochel came with her father's sheep, for she was a shepherdess.
When Yaakov saw Rochel, the daughter of Lavan, his mother's brother, with the sheep of Lavan, his mother's brother, he stepped near and rolled the stone from the mouth of the well. He then watered the sheep of Lavan, his mother's brother.
Yaakov kissed Rochel and cried in a loud voice.
Yaakov told Rochel that he was a relative of her father [the son of her father's sister], that he was the son of Rivkah. She ran and told her father.
When Lavan heard the news of Yaakov, his sister's son, he ran to greet him. He embraced him and kissed him, and brought him to his house.
[Yaakov] told Lavan all that had happened.
Lavan said to him, Nevertheless, you are my bone [relative] and flesh.
[Yaakov] lived with him for a month.
Lavan said to Yaakov, Just because you are my relative, must you work for me without pay? Tell me, [what should] your wages [be]?
Lavan had two daughters. The name of the older one was Leah, and the name of the younger one was Rochel.
The eyes of Leah were tender [beautiful]. Rochel was of beautiful form and of beautiful appearance.
Yaakov loved Rochel. and he said, I will work for you seven years for Rochel, your younger daughter.
Lavan said, Better that I give her to you than I should give her to another man. [Remain] living with me.
Yaakov worked seven years for Rochel, but they seemed to him like a few days, so much did he love her.
Yaakov said to Lavan, Give me my wife, for my term [of labor] is completed; and thus I will consummate the marriage with her.
Lavan gathered all the local people and he made a [wedding] feast.
When it was evening, he took Leah, his daughter, and brought her to him [Yaakov]. He consummated the marriage with her.
Lavan gave Zilpah, his servant to her, to Leah, his daughter as a handmaid.
When it was morning, behold it was Leah! He [Yaakov] said to Lavan, What have you done to me? Did I not work with you for Rochel? Why did you deceive me?
Lavan said, It is not done so in our place, to give the younger [daughter in marriage] before the firstborn.
Complete the [marriage] week for this one. We will then give you the other also—in return for the work that you will do with me for another seven years.
Yaakov did so, and he completed the [marriage] week for this one [Leah]. He [Lavan] then gave Rochel, his daughter to him as a wife.
To his daughter, Rochel, Lavan gave his servant Bilhah, to be her handmaid.

He [Yaakov] also consummated his marriage with Rochel. He loved Rochel more than Leah, and he worked with [Lavan] additionally, another seven years.
Adonoy saw that Leah was the hated one, and He opened her womb [allowed her to conceive]. Rochel remained barren.
Leah conceived and gave birth to a son. She named him Reuvein, as she said, Adonoy has seen my affliction [was revealed before Adonoy]; for now my husband will love me.
She conceived again and gave birth to a son. She said, Since Adonoy [it was] heard [before Adonoy] that I am the hated one, He also gave me this one, and she named him Shimon.
She conceived again and gave birth to a son. She said, This time my husband will become attached to me, for I have born him three sons. He therefore named him Leivi.
She conceived again and gave birth to a son. She said, This time I will [give] praise [before] Adonoy. She therefore named him Yehudah. She then stopped giving birth.

Chapter 30

Rochel saw that she was not bearing children to Yaakov. Rochel became jealous of her sister, and she said to Yaakov, Give me children; if not I am [considered] dead.
Yaakov became very angry with Rochel, and he said, Am I in God’s place? [Are you asking me? Is it not from before God that you should ask?] [It is He] who has withheld from you the fruit of the womb.
She said, Here is my handmaid, Bilhah, consummate a marriage with her. Let her give birth upon my knees [and I will rear them], and I too will have a son [be built up] through her.
She gave him Bilhah, her handmaid, as a wife and Yaakov consummated the marriage with her.
Bilhah conceived and bore Yaakov a son.
Rochel said, Elohim has judged me. He has also heard my voice [accepted my prayer], and has given me a son. She therefore named him Don.
She conceived again, and Bilhah, Rochel’s handmaid, bore a second son to Yaakov.
Rochel said, With Elohim’s bonds, I have been joined to my sister, and I have also prevailed [Elohim accepted my request, when I pleaded in my prayer, I desired that I would have offspring like my sister, it was also given to me]. She [therefore] called him Naftali.
Leah realized that she was no longer bearing children. She [therefore] took Zilpah, her handmaid, and gave her to Yaakov as a wife.
Zilpah, Leah’s handmaid, bore Yaakov a son.
Leah said, Unexpected success has come, and she named him Gad.
Zilpah, Leah’s handmaid bore a second son to Yaakov.
Leah said, It is in my good fortune that daughters [women] will consider me fortunate. [Praise is mine, because women will praise me from now.] She named him Asher.
Reuvein went in the days of the wheat harvest, and found jasmine flowers in the field. He brought them to Leah, his mother. Rochel said to Leah, Please [Now] give me some of your son’s jasmine flowers.
She [Leah] said to her, Isn’t it enough that you took my husband? Would you also take my son’s jasmine flowers? Rochel said, Therefore, he shall be with you tonight in exchange for your son’s jasmine flowers.
Yaakov came from the field in the evening, and Leah went out to meet him. She said, You will come to me, for I have hired you with my son’s jasmine flowers, and he was with her at night.
Elohim perceived [accepted] Leah’s [wish] [prayer]. She conceived and bore [her] fifth son to Yaakov.

Leah said, Elohim has given me my reward because I gave my handmaid to my husband. She named him Yissachar.
Leah conceived again and bore [her] sixth son to Yaakov.
Leah said, Elohim has given [me] a goodly portion. Now my husband will make his [main] home with me, for I have borne him six sons. She named him Zevulun.
Afterwards she gave birth to a daughter, and named her Deenah.
Elohim remembered Rochel [The remembrance of Rochel came before Elohim, and Elohim perceived her plight] [accepted her prayer] and opened her womb [allowed her to conceive].
She conceived and gave birth to a son. She said, Elohim has removed my shame.
She named him Yoseif, saying, May Adonoy add to me another son.
When Rochel had given birth to Yoseif, Yaakov said to Lavan, Send me on my way, and I will go to my own place and to my homeland.
Give me [permission to take] my wives and my children, for whom I worked for you, and I will go; for you know my work that I did for you.
Lavan said to him, If [now] I have found favor in your eyes, I have divined [determined] that Adonoy has blessed me because of you.
He said, Set your wage for me, and I will give it.
He [Yaakov] said to him, You know how I worked for you, and how your livestock were with me.
For the little you had before I came here has increased and has become a multitude. Adonoy has blessed you with my coming [for my sake]. Now when will I also do something for my own house?
He [Lavan] said, What shall I give you? Yaakov said, Do not give me anything—if you do this thing for me. I will continue to tend your flock and guard it.
I will go through all your flocks this day. I will remove from them every lamb that is speckled, or spotted, and every dark one among the sheep, and every goat that is spotted and speckled. That [kind] will be my wage.
My righteousness shall testify for me in the future when it comes before you regarding my wage. Any goat which is not speckled or spotted, and any sheep that is [not] dark, is stolen [if it is] in my possession.
Lavan said, Agreed, may it be as you say.
That day he [Lavan] removed the he-goats that were ringed and spotted, and all the she-goats that were speckled and spotted, everyone that had white in it, and all the dark ones among the sheep; and he gave them to his sons.
He placed a three days journey between himself and Yaakov. Yaakov tended Lavan’s remaining flocks.
Yaakov took rods of poplar that were fresh, hazel and chestnut [trees], and peeled white stripes in them by uncovering the white which is in the rods.
He stuck [inserted] the rods that he had peeled into the ducts of the [place of the] watering troughs [the place] where the flock [ewes] came to drink, facing the flock [rams]; that they should become heated when they came to drink.
The flock [sheep] became heated [and mated] before the rods, and the flock [sheep] gave birth to ringed, speckled and spotted [offspring].
Yaakov separated the lambs. He set the faces [at the head] of the flock [sheep] toward [all] the ringed ones and all the dark ones; [he did so] with Lavan’s flocks. He formed separate flocks of his own, and did not set [mix] them with Lavan’s flocks.
When the early-bearing flock [sheep] were heated [to mate], Yaakov placed the rods before the flock’s [sheep’s] eyes at the ducts, so they would be in heat among the rods.
But when the flock [sheep] were late-bearing, he did not place [the rods before them]. Thus the late-bearing ones were Lavan’s, and the early-bearing ones became the possession of Yaakov.

The man became tremendously prosperous. He had multipying flocks, female slaves and male slaves, camels and donkeys.

Chapter 31

He [Yaakov] heard the words of Lavan's sons [who were] saying, Yaakov has taken all that belonged to our father. From that which was our father's, he made [acquired] all this wealth [these possessions].
Yaakov saw [the expression of] Lavan's face [demeanor] and it was not toward him as it was before.
Adonoy said to Yaakov, Return to the land of your fathers and to your birthplace, and I will be with you [My Word will be your support].
Yaakov sent and called Rochel and Leah to [come to] the field, to his flock.
He said to them, I saw [the expression of] your father's face; it is not toward me as it was before, but the God of my father was with me [my support].
You know that I served your father with all my strength.
Your father cheated me and changed my wage ten countings; but Elohim did not let him harm me.
If he would say, The speckled will be your wage, then all the flock [sheep] gave birth to speckled ones. If he would say, Ringed ones will be your wage, all the flock [sheep] gave birth to ringed ones.
Thus God delivered [separated] your father's livestock, and gave it to me.
At the time the flock [sheep] were in heat [to mate], I lifted my eyes, and in a dream I saw that the males [rams] going upon the flock [sheep] were ringed, speckled and striped.
An angel of Elohim said to me in a dream, Yaakov, and I said, Here I am.
He said, Lift up your eyes [now] and see, all the males [rams] going up on the flock [sheep] are ringed, speckled, and striped; for I have seen all that Lavan is doing to you [is revealed before Me].
I am the Almighty of Elohim who appeared to you in Beis Eil, where you anointed a monument, where you made a vow to [before] Me. Now arise and leave this land, and return to the land of your birthplace.
Rochel and Leah replied and said to him, Do we still have a portion and an inheritance in our father's house?
Are we not considered by him as strangers? For he has sold us, and has completely consumed our money.
All the wealth that Elohim rescued [separated] from our father belongs to us and our children. Now, whatever God has said to you, do it.
Yaakov rose and lifted his sons and his wives upon the camels.
He led away all his livestock, and all his possessions that he had acquired, which he had purchased with his own livestock that he had acquired in Padan Aram, [in order] to come to Yitzchok, his father, to the land of Canaan.
Lavan [meanwhile] had gone to shear his flock [sheep], and Rochel stole [hid] the idols that belonged to her father.
Yaakov fooled [concealed his intentions from the heart of] Lavan, the Aramean, by not telling him that he had fled [gone].
He fled [went] with all that he possessed. He set out and crossed the river [P'ras], setting out in the direction of Mount Gilod.
Lavan was told on the third day that Yaakov had fled [gone].
He took his brothers [kinsmen] with him, and pursued him a distance of seven days. He overtook him in Mount Gilod.
Elohim appeared [The Word came from before Elohim] to Lavan the Aramean, in a dream that night, and said to him, Guard yourself, that you do not speak to Yaakov either good or evil.

Lavan overtook Yaakov. Yaakov had set up [spread] his tents on the mountain, and Lavan and his brothers had set up [encamped] on Mount Gilod.
Lavan said to Yaakov, What have you done? You fooled [hid from] me, and led my daughters away like prisoners of war.
Why did you flee [go] so stealthily? You robbed [hid from] me and did not tell me. I would have sent you away, with joy and with song, with drum[s] and harp[s].
You did not let me kiss my [grand]sons and daughters. Now see how foolishly you acted.
It is within the power of my hand to harm you, but the God of your father spoke to me last night saying, Guard yourself not to speak to Yaakov either good or evil.
Now you have gone for you yearned for your father's house, but why did you steal [take] my gods?
Yaakov replied and said to Lavan, Because I was afraid, for I said you might forcibly take your daughters from me.
With whomsoever you find your gods, he shall not live. In the presence of our brethren, identify anything belonging to you that is here with me and take it back with you. Yaakov did not know that Rochel had stolen [taken] them.
Lavan came into Yaakov's tent, and into Leah's tent, and into the tents of the two handmaids [concubines], but he found nothing. He left Leah's tent and came into Rochel's tent.
Rochel had taken the idols, and placed them in the camel's saddle-pillow, and sat upon them. Lavan searched the whole tent and found nothing.
She said to her father, Let there not be anger in the eyes of my master that I cannot rise before you, for the way of women is upon me. He searched but did not find the idols.
Yaakov was angry and he argued with Lavan. Yaakov replied and said to Lavan, What is my crime? What sin did I commit that you were in such hot pursuit of me?
When you searched all my goods, what did you find of all your household goods? Place it here in the presence of my brethren and your brethren, and let them decide between the two of us.
These twenty years that I was with you, your ewes and she-goats never miscarried, and I did not eat any rams of your flocks.
I never brought you a mutilated animal. I will take the blame for it. You demanded compensation from my hand whether [an animal] was stolen from me by day or whether it was stolen from me by night. [You demanded compensation from me for that which was missing from the total. I guarded by day and I guarded by night.]
I was consumed by the burning heat by day and ice [frost came down upon me] at night. My sleep was taken from my eyes.
These twenty years that I have been in your house, I served you fourteen years for your two daughters, and six years for your sheep, but you changed my wages ten times.
Had not the God of my father, the God of Avraham and the Fear of Yitzchok been with me [my support], you would have sent me away empty-handed. My misery [toil] and the labor [weariness] of my hands was seen by [revealed before] Elohim, and He reprimanded you last night.
Lavan replied and said to Yaakov, The daughters are my daughters, and the sons are my sons, and the[se] flocks are my flocks. All that you see is mine. What can I do unto these, my daughters, today, or to their children that they have born.
Now come [therefore] let us make a pact, I and you. Let Him be witness between me and you.
Yaakov took a boulder and raised it as a monument.
Yaakov said to his brethren, Gather stones. They took stones and made a mound, and they ate on the mound.

Lavan called it Yegar Sohadusa, but Yaakov called it Galeid.
Lavan said, This mound is witness between me and you this day. He therefore called its name Galeid.
And [he also called it] Mitzpah [Watchtower] because he said, [The Word of] Adonoy will watch between me and you, when we are concealed from each other[’s sight].
If you afflict my daughters, or marry other wives in addition to my daughters, there may be no man with us, but see, [the Word of] Elohim is witness between me and you.
Lavan said to Yaakov, Here is this mound, and here is this monument that I have cast [established] between me and you.
This mound is witness, and the monument is witness, that I will not cross over to you beyond this mound; and you are not to cross over to me beyond this mound and this monument for harmful purposes.
The God of Avraham and the god of Nachor, the god of their fathers will judge between us. Yaakov swore by the Fear of his father, Yitzchok [He who Yitchok his father feared].
Yaakov slaughtered animals on the mountain, and invited his brethren to eat bread [a meal]. They ate bread and spent the night on the mountain.

Chapter 32

Lavan rose early in the morning. He kissed his sons and daughters and blessed them. Lavan departed and returned to his place.
Yaakov went on his way, and the angels of Elohim met him.
When Yaakov saw them, he said, This is Elohim’s camp. [This is a camp from before Elohim.] He named the place Machanayim.
Yaakov sent messengers before him to Eisov, his brother, to the Land of Seir, to the field of Edom.
He commanded them saying, This is what you should say to my master, Eisov. Your servant, Yaakov says, I lived as a stranger with Lavan, and was delayed until now.
I acquired oxen, donkeys, sheep, servants and maidservants. I have sent [these messengers] to tell my master, to find favor in your eyes.
The messengers returned to Yaakov saying, We came to your brother, to Eisov, and he is also coming to meet you; and there are four hundred men with him.
Yaakov was very frightened, and distressed. He divided the people that were with him, along with the sheep, cattle and camels, into two camps.
He said, If Eisov comes to one camp and attacks it, the remaining camp will survive.
Yaakov said, God of my father Avraham, and God of my father Yitzchok, Adonoy Who said to me, Return to your land, to your birthplace, and I will do good with you.
I am unworthy [My merits are few] because of all the kindness and of all the faithfulness [goodness] that you have done with Your servant; for I crossed over this Jordan [only] with my staff [alone], and now I have become two camps.
Rescue me, I pray [now], from the hand of my brother, from the hand of Eisov, for I fear him, that he will come and attack me—mother and children alike.
You have said, I will do very good with you, and I will make your offspring [many] like the sands of the sea, which are too numerous to count.
He spent that night there. He took from that which comes into his hand, [for] a present to his brother, Eisov.
Two hundred female goats and twenty male goats, two hundred ewes and twenty rams.
Thirty nursing camels and their young, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

He placed them in the hand of his servants, each herd by itself. He said to his servants, Pass on ahead of me, and keep a space between each herd.
He commanded the first one, saying, When my brother, Eisov meets you and asks you saying, To whom do you belong, and where are you going; and who is the owner of this that is before you?
You should [then] say, [They belong] to your servant, Yaakov. It is a present sent to my master, Eisov, and see, he is also [coming] behind us.
He also commanded the second and also the third, and to all who followed after the herds, saying, In like manner must you speak to Eisov when you find [meet] him.
You should also say, See, your servant Yaakov is [coming] behind us. For he said, I will appease him [quieten his anger] with the present that goes before me, and afterwards I will see his face, perhaps he will forgive me.
The present passed on ahead of him, but he spent the night in the camp.
He got up that night and took his two wives, his two handmaids [concubines], and his eleven children, and crossed over the ford of the Yabbok [River].
He [then] took them and crossed them over the stream. He [also] brought over all that he possessed.
Yaakov remained alone, and a man wrestled with him until daybreak.
He [the man] saw that he could not defeat him, and he struck the socket [girth] of his hip. [The girth of] Yaakov’s hip joint was dislocated as he wrestled with him.
He [the man] said, Let me go, for the dawn is breaking. He [Yaakov] said, I will not let you go unless you bless me.
He [the man] said to him, What is your name? And he replied, Yaakov.
He [the man] said, No longer will your name be spoken of as Yaakov, but as Yisrael, for you have contended with God[ly beings] [are great before God] and with men, and you have won.
Yaakov asked him, and said, Please [Now] tell me your name. He said, Why then do you ask my name? He then blessed him [Yaakov] there.
Yaakov named the place Peniel [God’s Face], For I have seen God[ly beings] [Angles of God] face to face, and my soul has survived.
The sun shone for him as he passed by Penuel, and he limped due to his hip.
Therefore, the children of Israel must not eat the displaced tendon [nerve] which is on the [girth of the] hip joint to this very day; because he struck [the girth of] Yaakov’s hip joint on the displaced tendon.

Chapter 33

Yaakov raised his eyes and saw that Eisov was coming, and with him there were four hundred men. He then divided the children among Leah, Rochel and the two handmaids [concubines].
He placed the handmaids [concubines] and their children foremost, Leah and her sons behind them, and Rochel and Yoseif in the rear.
He went ahead of them, and he prostrated himself to the earth seven times, until he approached his brother.
Eisov ran to meet him. He hugged him and fell on his neck and kissed him. They [both] wept.
[Eisov] raised his eyes and saw the women and children. He said, Who are these to you? He [Yaakov] said, These are the children whom God has graciously [compassionately] granted your servant.
The handmaids [concubines] [then] approached, they, and their children, and prostrated themselves.
Leah and her children also approached and prostrated themselves, and finally Yoseif and Rochel approached and prostrated themselves.

He [Eisov] said, What do you have to do with that whole camp that approached me? He [Yaakov] said, It was to find favor in the eyes of my master.
Eisov said, I have plenty. My brother, let what you have remain yours [be successful].
Yaakov said, Please, no. If I have found favor in your eyes [now], take [accept] my present from my hand, because I have seen your face [and it was] like seeing the face of a God[ly being] [great ones]; and you have received me favorably.
Please [Now] accept my blessing [present] as it was brought to you, for God has been gracious to me, for I have everything. He thus urged him and he took [accepted] it.
He [Eisov] said, Go and we will move on, and I will move on with you.
He [Yaakov] said to him, My master knows that the children are delicate, and that the sheep and cattle with me are nursing. If they are driven hard for [even] one day, all the sheep will die.
Please [Now] my master, go on ahead of your servant. I will lead on gently, in my slow pace, according to the pace of the work that is before me, and according to the pace of the children, until I come to my master in Seir.
Eisov said, Let me leave [now] with you some of the people that are with me. He [Yaakov] said, What for? Let me find favor in the eyes of my master.
On that day Eisov returned on his way—going to Seir.
Yaakov traveled to Sukkos and built himself a house, and for his livestock he made shelters. He therefore named the place Sukkos.
Yaakov arrived safely at the city of Shechem, which is in the Land of Canaan, when he came from Padan Aram. He encamped before the city.
He bought the part [possession] of the field where he had spread his tent, from the sons of Chamor, father of Shechem, for one hundred kesitahs [sheep].
He erected an altar there and called it [worshiped upon it before] the Almighty is [the] God of Yisrael.

Chapter 34

Deenah went out, the daughter of Leah, whom she had borne to Yaakov, to see [visit] the local girls.
She was seen by Shechem, son of Chamor, the Chivite, who was the prince of the land. He took her, was with her, and mistreated her.
He became deeply attached to [He desired] Deenah, the daughter of Yaakov, and he loved the girl. He spoke to the girl’s heart.
Shechem spoke to his father Chamor, saying, Take this young girl for me as a wife.
Yaakov heard that he had defiled his daughter, Deenah, [while] his sons were with the livestock in the fields. Yaakov remained silent until they returned.
Chamor, father of Shechem, went out to Yaakov to speak with him.
The sons of Yaakov returned from the field when they heard [what had happened]. The men grieved and were very angry, for he [Shechem] had committed an outrage against Yisrael to lie with a daughter of Yaakov. Such a thing should not be done [It is not fitting for such a think to have been done].
Chamor spoke with them saying, My son, Shechem, desires your daughter. Please [Now] grant her to him for a wife.
Intermarry with us. Give us your daughters, and take our daughters for yourselves.
You will [then] live with us and the land will be open to you. Live and [do] trade in [with] it and possess it.

Shechem said to her father and her brothers, Let me find favor in your eyes and what ever you say [ask of me], I will give.
Increase greatly the amount I must pay for the bridal dowry and gifts. I will give whatever you say, but give me the girl for a wife.
The sons of Yaakov answered Shechem, and his father Chamor, with guile [cleverness], when they spoke; because he had defiled their sister, Deenah.
They said to them, We cannot do such a thing—to give our sister [in marriage] to an uncircumcised man, for that is a disgrace to us.
This is the only way we will consent to you: if you will be like us, circumcising all your males.
[Then] we will give our daughters to you, and we will take your daughters for ourselves. We will live together with you, and we will become one people.
But if you do not listen to [obey] us to be circumcised, we will take our daughter and go.
Their words were agreeable in the eyes of Chamor, and in the eyes of Shechem, the son of Chamor.
The young man did not delay doing the thing, because he desired the daughter of Yaakov. He was the most honored person in his father's house.
Chamor and his son, Shechem came to the gate of their city, and they spoke to the men of their city saying,
These men are completely at peace with us. Let them live in the land and [do] trade in [with] it. The land has ample room to be open to them. We will take their daughters for wives, and we will give them our daughters.
But only on these terms will the men consent to live with us, to become one people: every male among us must be circumcised, just as they are circumcised.
Their livestock, their possessions and all their cattle, will it not be ours? Only let us consent to them, and they will live with us.
They listened to [obeyed] Chamor, and to his son, Shechem—all those who passed through the gate of his city. Every male was circumcised—all who passed through the gate of his city.
On the third day when they were in pain [their pain was strong upon them], two of Yaakov's sons, Shimon and Leivi, brothers of Deenah, each took his sword. They approached the city with confidence [whose inhabitants dwell in security], and killed every male.
They killed Chamor and his son Shechem at the point of the sword. They took Deenah from the house of Shechem and they left.
The sons of Yaakov came upon the corpses [to strip the corpses], and they plundered the city that had defiled their sister.
Their sheep, their cattle, their donkeys, whatever was in the city and whatever was in the field—they took [plundered].
All their wealth, all their children, and their wives—they took captive, and plundered—including everything in the houses.
Yaakov said to Shimon and Leivi, You have made trouble for me, making me obnoxious to [putting hatred between us and] the inhabitants of the land, the Canaanites and the Perizzites. [Since] I am few in number, they will gather together and attack me. I and my house [family] will be destroyed.
They said, Should he make our sister [be treated] into a harlot [like one who goes outside]?

Chapter 35

Elohim said to Yaakov, Arise, go up to Beis Eil and live there; make an altar there to the Almighty Who appeared [became revealed] to you when you were fleeing from your brother Eisov.

Yaakov [then] said to his household, and to everyone that was with him, Get rid of the foreign gods [false gods of the nations] in your midst. Purify yourselves and change your garments.
Let us arise and go up to Beis Eil. There I will make an altar to the Almighty, Who answered me [accepted my prayer] in the day of my distress, and Who was with me [whose Word was my support] along the way I traveled.
They gave Yaakov all the foreign gods [false gods of the nations] that were in their hands, and [also] the rings in their ears. Yaakov buried them under the oak [tree] which was near Shechem.
They began their journey. The terror of Elohim was upon the [people who were in the] cities that were around them, and they did not pursue the sons of Yaakov.
Yaakov came to Luz, which was in the land of Canaan—that is, to Beis Eil—he and all the people that were with him.
There he built an altar, and he called the place Eil Beis Eil, for there Elohim was revealed to him when he was fleeing from his brother.
Devorah, Rivkah's nurse, died, and she was buried below Beis Eil, under Allon [on the lower plain]. He named it Allon of Weeping [Plain of the Weeping].
Elohim again appeared [became revealed] to Yaakov when he came from Padan Aram, and He blessed him.
Elohim said to him. Your name is Yaakov. No longer will your name be Yaakov, but Yisrael will be your name; and He named him Yisrael.
Elohim said to him, I am Almighty Shaddai. Be fruitful and increase, a nation and a community of nations [an assembly of tribes] will come from you, and kings [who rule over nations] will come out of your loins [descend from you].
The land that I gave to Avraham and Yitzchok, I will give to you; and to your offspring after you I will give the land.
[The Glory of] Elohim ascended from him at the place where He had spoken to him.
Yaakov set up a monument in the place where He had spoken to him, it was a monument of [a single] stone. He poured a libation [libations] on it, and he [also] poured oil on it.
Yaakov named the place where Elohim had spoken to him; Beis Eil, [the House of the Almighty].
They journeyed on from Beis Eil, and there was yet a stretch of land before [they would reach] Ephros when Rochel began to give birth. Her labor was very difficult.
When her labor was at its most difficult stage, the midwife said to her, Do not fear, for this one will also be a son for you.
As her soul was departing, for she died, she named him Ben Oni [son of my sorrow], but his father named him Binyomin.
Rochel died and was buried on the way to Ephros, which is Beis Lechem [Bethlehem].
Yaakov set up a monument on her grave. This monument is on Rochel's grave to this very day.
Yisrael traveled on, and set up [spread] his tent beyond Migdal Eider [Tower of the herds].
When Yaakov was settled in that land. Reuvein went and lay near Bilhah, his father's concubine, and Yisrael heard [about it]. The sons of Yaakov were twelve.
The sons of Leah [were]: Reuvein, Yaakov's firstborn, Shimon, Leivi, Yehudah, Yissachar and Zevulun.
The sons of Rochel [were]: Yoseif and Binyomin.
The sons of Bilhah, Rochel's handmaid, [were]: Don and Naftali.
The sons of Zilpah, Leah's handmaid, [were]: Gad and Asher. These are the sons of Yaakov that were born to him in Padan Aram.

Yaakov came to Yitzchok, his father, in Mamrei at Kiryas Arba, which is Chevron where Avraham and Yitzchok lived.
The days of [the life of] Yitzchok were one hundred and eighty years.
Yitzchok expired and died. He was gathered to his people old and in the fullness of days. His sons, Eisov and Yaakov buried him.

Chapter 36

These are the descendants of Eisov, also known as Edom.
Eisov took his wives from the daughters of Canaan: Adah, the daughter of Eylon, the Chittite, and Oholivomoh, the daughter of Anoh, daughter of Tzivon, the Chivite.
[He also took] Bosmas, the daughter of Yishmael, the sister of Nevayos.
Adah bore to Eisov, [his son] Eliphaz, and Bosmas bore Reueil.
Oholivomoh bore Yeush, Yalom, and Korach. These are the sons of Eisov that were born to him in the land of Canaan.
Eisov took his wives, his sons, his daughters, all the people of his household, his livestock, all his animals, and all his possessions that he had acquired in the land of Canaan, and he went to a [different] land away from his brother, Yaakov.
For their wealth was too great for them to live together. The land in which they lived temporarily could not support them because of their livestock.
Eisov [therefore] settled in Mount Seir. Eisov is Edom.
These are the descendants of Eisov, the ancestor of Edom [the Edomites] in Mount Seir.
These are the names of Eisov’s sons: Eliphaz, the son of Adah, the wife of Eisov, Reueil, the son of Bosmas, the wife of Eisov.
The sons of Eliphaz were Teiman, Omar, Tzepho, Gatam and Kenaz.
Timna became a concubine to Eliphaz, Eisov’s son, and she bore to Eliphaz [a son], Amaleik. These are the sons of Adah, the wife of Eisov.
These are the sons of Reueil, Nachas, Zerach, Shamoh, and Mizzoh. These were the sons of Bosmas, the wife of Eisov.
These are the sons of Oholivomoh, the daughter of Anoh, the daughter of Tzivon, the wife of Eisov; she bore to Eisov: Ye’ush, Yalom and Korach.
These are the chiefs of the sons of Eisov: the sons of Eliphaz, Eisov’s first born: Chief Teiman, Chief Omar, Chief Tzepho, Chief Kenaz.
Chief Korach, Chief Gatam, Chief Amaleik. These are the chiefs of Eliphaz in the land of Edom. These are the sons of Adah.
These are the sons of Reu’eil, Eisov’s son: Chief Nachas, Chief Zerach. Chief Shamoh, Chief Mizzoh. These are the Chiefs of Reu’eil in the land of Edom. These are sons of Bosmas, wife of Eisov.
These are the sons of Oholivomoh, wife of Eisov: Chief Ye’ush, Chief Yalom, Chief Korach. These are the Chiefs of Oholivomoh, daughter of Anoh, wife of Eisov.
These are the sons of Eisov, and these are their chiefs, he is Edom.
These are the sons of Se’ir, the Chorite, the inhabitants of the land: Lotan, Shoval, Tzivon, and Anoh.
Dishon, Eitzer and Dishan, these are the chiefs of the Chorites, the sons of Se’ir, in the land of Edom.
The sons of Lotan were Chori and Heimam. Lotan’s sister was Timna.
These are the sons of Shoval: Alvan, Manachas, Eival, Shefo and Onom.
These are the sons of Tzivon: Ayoh and Anoh. He is the same Anoh who found the mules [mighty ones] in the desert while tending the donkeys for his father, Tzivon.
These are the children of Anoh: Dishon, and Oholivomoh the daughter of Anoh.
These are the sons of Dishon: Chemdan, Eshban, Yisran and Keran.
These are the sons of Eitzer: Bilhan, Za’avan and Akan.
These are the sons of Dishon: Utz and Aran.

These are the chiefs of the Chorites: Chief Lotan, Chief Shoval, Chief Tzivon, Chief Anoh.
Chief Dishon, Chief Eitzer, Chief Dishan. These are the chiefs of the Chorites based on the ranks of chiefs in the Land of Se’ir.
These are the kings who reigned in the Land of Edom before any king reigned over the Children of Israel.
Bela, son of Be’or reigned in Edom, and the name of his city was Dinhavah.
Bela died, and he was succeeded as king by Yovav, son of Zerach, from Botzroh.
Yovav died, and he was succeeded as king by Chusham from the land of the Teimanites [South].
Chusham died, and he was succeeded as king by Hadad, son of Bedad, who attacked [killed] Midian [the Midianites] in the field of Moav, and the name of his city was Avis.
Hadad died, and he was succeeded as king by Samlah of Masriekah.
Samlah died, and he was succeeded as king by Sha’ul from Rechovos-by-the-river [P’ras].
Sha’ul died, and he was succeeded as king by Ba’al-Chanan, son of Achbor.
Ba’al-Chanan, son of Achbor died, and he was succeeded as king by Hadar. The name of his city was Pa’u. His wife’s name was Meheitaveil, the daughter of Matreid, daughter of Mei-Zahav [a goldsmith].
These are the names of the chiefs of Eisov, each with their families, according to their places, by their names: Chief Timna, Chief Alvoh, Chief Yeseis.
Chief Oholivomoh, Chief Eilah, Chief Pinon.
Chief Kenaz, Chief Teimon, Chief Mivtzar.
Chief Magdiel, Chief Iram. These are the chiefs of Edom according to their places of residence, in the land of their possession. Thus was Eisov the ancestor of the Edomites.

Chapter 37

Yaakov settled in the land of his father’s residence, in the land of Canaan.
This is the history of Yaakov; Yoseif at the age of seventeen years, would tend the sheep with his brothers, and the lad was [he had been raised] with the sons of Bilhah, and the sons of Zilpah, his father’s wives. Yoseif brought back bad reports about them to their father.
Yisrael loved Yoseif more than any of his sons, for he was a [wise] son of his old age to him, and he made him a long, colorful cloak.
His brothers saw that their father loved him more than all his brothers, and they hated him. They could not [were not willing to] speak to him peaceably.
Yoseif had a dream and he told his brothers, and they hated him even more.
He said to them, Listen [now] to this dream that I dreamt.
Behold, we were binding sheaves in the middle of the field. Behold my sheaf rose and stood up straight; and behold your sheaves surrounded it and prostrated themselves to my sheaf.
His brothers said to him, Will you then be a king over us? [Do you imagine that you will reign over us?] Will you indeed rule over us? [Or do you think that you will rule over us?] They hated him even more because of his dreams and his words.
He had another dream and told it to his brothers. He said, Behold! I dreamed another dream. The sun, the moon, and eleven stars were prostrating themselves to me.
He told it to his father and to his brothers. His father rebuked him, and said to him, What is this dream that you dreamed? Shall I, your mother and your brothers come and prostrate themselves on the ground to you?

His brothers were jealous of him but his father kept the matter in mind.
His brothers went off to pasture their father's sheep in Shechem.
Yisrael said to Yoseif, Aren't your brothers pasturing [the sheep] in Shechem? Come, I will send you to them. He [Yoseif] said to him, Here I am.
He [Yisrael] said to him, Go please [now], see after the well-being of your brothers, and the welfare of the sheep, and bring me a report. He sent [Yoseif] from the depths [plain] of Chevron, and he came to Shechem.
A man found him going astray in the field. The man asked him, What are you seeking?
He said, I am looking for my brothers, tell me please [now], where are they pasturing?
The man said, They have traveled on from here, for I heard them say, Let us go to Doson. Yoseif went after his brothers and found them in Doson.
They saw him from a distance, and before he approached them they were plotting against him to kill [thinking about killing] him.
One man said to another, Here comes the dreamer.
Now, come let us kill him and throw him into one of the pits; and we will say that a wild beast devoured him. Then we will see what will become [be the end] of his dreams.
Reuvein heard and rescued him from their hands. He said, Let us not kill him.
Reuvein said to them, Do not commit bloodshed. Throw him into this pit which is in the wilderness, and do not lay a hand on him. His purpose was to rescue him from their hands, to bring him back to his father.
When Yoseif came to his brothers, they stripped him of his coat, the long, colorful coat that he had on.
They took him and threw him into the pit. The pit was empty; there was no water in it.
They sat down [reclined] to eat bread. They raised their eyes and saw—behold a Yishmaelite [Arabian] caravan was coming from Gilod. Their camels were carrying spices, balsam and lotus, bringing them down to Egypt.
Yehudah said to his brothers, What [monetary benefit] will we gain if we kill our brother and cover up his blood?
Come let us sell him to the Yishmaelites [Arabs], and let our hands not be upon him; for he is our brother, our own flesh. His brothers listened [to him.] [obeyed him].
Midianite merchants passed by. They [the brothers] pulled Yoseif up from the pit and sold Yoseif to the Yishmaelites [Arabs] for twenty pieces of silver. They brought Yoseif to Egypt.
Reuvein returned to the pit, but behold, Yoseif was not in the pit. He [then] tore his clothes [in grief.]
He returned to his brothers and said, The boy is not there; and I—where can I go.
They took Yoseif's coat, slaughtered a [male] goat, and dipped the coat in the blood.
They sent the long, colorful coat and brought it to their father, and said, We found this. Please [Now] identify it. Is it your son's coat or not?
He recognized it and said, It is my son's coat. An evil beast has devoured him. Yoseif has been torn to pieces [surely killed].
Yaakov tore his robes, and placed sackcloth on his loins. He mourned for his son for many days.
All his sons and all his daughters rose to console him, but he refused to be consoled [accept consolation]. He said, I will go down to the grave [while I am still] mourning for my son. His father wept for him.
The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the chief of the slaughterers.

Chapter 38

And it was at that time, that Yehudah descended from his brothers. He turned away [from them], until [he came to] a man, an Adullamite, whose name was Chirah.
There Yehudah saw the daughter of a Canaanite man [merchant] whose name was Shu'a. He took her and consummated a marriage with her.
She conceived and gave birth to a son. He named him Er.
She conceived again and gave birth to a son. She named him Onan.
She conceived once again and gave birth to a son. She named him Sheilah. He [Yehudah] was in Keziv when she gave birth to him.
Yehudah took a wife for Er, his firstborn, and her name was Tamar.
Er, Yehudah's firstborn was wicked in the eyes of [before] Adonoy, and Adonoy put him to death.
Yehudah said to Onan, Consummate marriage with your brother's wife, and fulfill the yibum rite with her, and establish seed for your brother.
Onan knew that the descendants would not be his [called by his name]. Whenever he cohabited with his brother's wife, he let it go to waste [destroyed his way] on the ground, in order not to give [establish] progeny to his brother.
What he did was evil in the eyes of [before] Adonoy, and He also put him to death.
Yehudah said to Tamar, his daughter-in-law, Live as a widow in your father's house until my son Sheilah is of age. He said, Lest he also die like his brothers. Tamar went and lived in her father's house.
Many days passed, and Shu'a's daughter, the wife of Yehudah died. Yehudah sought consolation, and went up to his sheep-shearers—he and his friend, Chirah the Adullamite—to Timnah.
Tamar was told, Behold your father-in-law has come to Timnah, to shear his sheep.
She took off her widow's garb, covered herself with a veil, and disguised [adorned] herself. She sat at the crossroads which is on the road to Timnah, for she saw that Sheilah had come of age and she had not been given to him for a wife.
Yehudah saw her and thought she was a harlot [like one who goes outside], because she had covered her face.
He turned aside to her on the road, and said, Please [Now], let me be with you, for he did not know that she was his daughter-in-law. She said, What will you give me for the privilege of being with me?
He said, I will send you a kid from the flock. She said, [Only] if you give me some security until you send it.
He said, What security shall I give you? She said, Your signet ring, your wrap, and your staff that is in your hand. He gave them to her and was with her, and she became pregnant by him.
She got up and went away. She took off her veil, and put on her widow's garb.
Yehudah sent the goat-kid with his friend the Adullamite, to retrieve the security from the woman, but he could not find her.
He asked the men of her place, Where is the harlot that was at the junction, on the road? They said, There was [is] no harlot here.
He returned to Yehudah and said, I did not find her, and the men of her place also said that there was [is] no harlot there [here].
Yehudah said, Let her take it, lest we are humiliated [become a laughingstock]. Behold I sent her this kid, and you could not find her.
About three months later, Yehudah was told, Tamar, your daughter-in-law, has been promiscuous, moreover, her promiscuity has resulted in pregnancy. Yehudah said, Take her out and let her be burned.

She was being taken out, and she sent [word] to her father-in-law saying, By the man to whom these belong [from him] am I pregnant. She said, Please [Now] recognize to whom this signet, wrap and staff belong.
Yehudah recognized them and said, She is righteous, [it is] from me [that she conceived], inasmuch that I did not give her to my son Sheilah. He was not intimate with her any more.
When the time came for her to give birth, there were twins in her womb.
As she was giving birth, one of them put out his hand. The midwife took it and tied a scarlet thread on his hand, saying, This one emerged first.
When he put back his hand, behold his brother emerged, and she said, With what [great] strength you have pushed yourself. He named him Peretz.
Then his brother emerged—the one upon whose hand was the scarlet thread. He named him Zorach.

Chapter 39

Yoseif was brought down to Egypt. He was purchased by Potiphar—an officer of Pharaoh, the chief of the slaughterers, an Egyptian—from the Yishmaelites [Arabs] who had brought him down there.
[The Word of] Adonoy was with Yoseif[’s support], and he was successful. He was [a servant] in the house of his master, the Egyptian.
His master saw that [the Word of] Adonoy was with him [supported him], and that whatever he did, Adonoy made it succeed through his hand.
Yoseif found favor in his eyes, and he served him personally. He appointed him supervisor over his household, and all that he possessed he placed in his hand.
From the time he appointed him supervisor over his household and over all that he possessed, Adonoy blessed the house of the Egyptian for Yoseif’s sake. The blessing of Adonoy was in all that he possessed, in the house and in the field.
He left everything he possessed in the hand of Yoseif. He did not concern himself with anything about him, except for the bread he ate. Yoseif was well-built and good looking.
After these events, his master’s wife cast her eyes upon Yoseif, and she said, Be with me.
He refused and said to his master’s wife, Behold, my master knows nothing about what I am doing in the house, and all that he possess, he has placed in my hands.
No one in this house is greater than me. He has not withheld anything from me other than you, for you are his wife. How can I do such a great evil, and sin against [before] God.
Even though she spoke to Yoseif every day, he would not listen to [obey] her, to lie next to her, [nor] to be with her.
It was on such a day, that he came to the house to do his work [examine the recordings of his accounts]. No man of the household was there in the house.
She grabbed him by his garment, saying, Be with me. He left his garment in her hand, and fled, and he went outside [to the marketplace].
It was when she saw that he left his garment in her hand and had fled outside [to the marketplace],
that she called to the men of the household and said to them, See, he brought us a Hebrew man to mock us. He came to be with me, and I called out in a loud voice.
When he heard that I raised my voice and cried out, he left his garment with me, and fled and went outside [to the marketplace].
She laid his garment near her until his master came home.
She spoke to him [her husband] according to these words, saying, The Hebrew slave came to me—the same one you brought into us—[he came to] mock me.

When I raised my voice and cried out, he left his garment with me and fled outside [to the marketplace].
When his master heard the words of his wife which she spoke to him, saying, Your slave did such things to me, he became furious.
Yoseif's master took him and placed him in [appointed him over] the prison, the place where the king's prisoners were jailed. He remained there in the prison.
[The Word of] Adonoy was with Yoseif['s support], and extended kindness to him, granting him favor in the eyes of the prison chief.
The prison chief gave [appointed] Yoseif [to be in] control over all the prisoners in the prison, and everything that had to be done there, he was the one who did it [it was done by his word].
The prison chief did not have to look after anything that was under [see any offense committed by] his hand, because [the Word of] Adonoy was with him [his support] and whatever he did, Adonoy made him succeed.

Chapter 40

After these events, an offense was committed by the Egyptian king's butler and baker against their master, the king of Egypt.
Pharaoh was enraged at his two officials, the chief butler and the chief baker.
He placed them under guard in the house of the chief executioner, in the prison, where Yoseif was imprisoned.
The chief of the slaughterers appointed Yoseif to be with them and he served them. They were under guard for a period of time.
The two of them had a dream. Each of them had his dream on the same night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were imprisoned in the prison.
Yoseif came to them in the morning, and he saw them, and behold they were troubled.
He asked Pharaoh's officials, who were with him, under guard in his master's house, saying, Why do you look so bad today?
They said to him, We had a dream, and there is no interpreter of it. Yoseif said to them, Do not [Are] interpretations [of dreams] belong to [not from] God. Tell them to me, please [now].
The butler told his dream to Yoseif. He said to him, In my dream, behold a grape vine was before me.
On the vine there were three branches, as [when] if budding, [it brought out blossoms and] its [the] blossoms blooming, and its clusters ripening into grapes.
Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup. I then placed the cup into Pharaoh's hand.
Yoseif said to him, This is its interpretation: The three branches are three days.
In another [At the end of] three days, Pharaoh will lift [take] your head, and restore you to your position. You will place Pharaoh's cup in his hand, as was your previous practice when you were his butler.
But remember me when things go well with you. Please [Now] deal kindly with me [with goodness], and mention me to [before] Pharaoh, and take me out of this house [prison].
I was kidnaped from the land of the Hebrews, and here I have also done nothing that they should have put me in this dungeon [prison].
The chief baker saw that he interpreted well. He said to Yoseif, I, too, dreamed. Behold there were three fancy baskets on my head.
In the top basket there were various kinds of food for Pharaoh, consisting of baked goods, and the bird was eating them from the basket that was on my head.
Yoseif replied and said, This is its interpretation: The three baskets represent three days.

In another [At the end of] three days, Pharaoh will lift [remove] your head from off you. He will hang you on a tree, and the bird will eat your flesh from off you.
It was on the third day, which was Pharaoh's birthday, that he [Pharaoh] made a feast for all his servants. He lifted [remembered] the head of the chief butler, and the head of the chief baker among his servants.
He restored the chief butler to his position, and he presented the cup into Pharaoh's hand.
The chief baker, he hung, just as Yoseif had interpreted to them.
[However] the chief butler did not remember Yoseif, but forgot him.

Chapter 41

It was at the end of two full years, that Pharaoh had a dream, and behold, he was standing on the bank of the river.
Behold, from the river emerged seven cows, fine-looking and well-fleshed, and they were grazing in the reed grass.
And behold, seven other cows emerged after them, from the river, bad-looking and thin-fleshed, and they stood next to [opposite] the cows that were [already] on the bank of the river.
They ate—the bad looking, thin-fleshed cows [then ate] the seven fine looking, healthy cows, and Pharaoh woke up.
He fell asleep and had a second dream. Behold, seven ears of grain [corn] came up on a single stalk, wholesome and good.
And behold, seven ears, thin [smitten] and scorched [beaten] by the east wind, grew up after them.
The seven thin [smitten] ears swallowed the seven wholesome, full ears. Pharaoh woke up, and behold it was a dream.
In the morning, he was agitated [his spirit was beaten]. He sent and summoned all the wizards of Egypt and all its wise men. Pharaoh related his dream to them, but none could interpret them for Pharaoh.
The chief butler spoke to Pharaoh saying, I recall my sins today:
Pharaoh was enraged at his servants, and he placed me under guard in the house of the chief executioner; me and the chief baker.
We had a dream on the same night, I and he, each according to the interpretation of his dream, did we dream.
With us there was a lad, a Hebrew, a slave of the chief of the slaughterers. We told him [about our dreams], and he interpreted our dreams, he interpreted each man's dream accordingly.
It came to pass, that as he interpreted for us, so did it occur; he restored me to my position, and him he hanged.
Pharaoh sent and summoned Yoseif. They hurried him out of the dungeon [prison], but [Yoseif first] shaved [trimmed his hair] and changed his clothes. And then came to Pharaoh.
Pharaoh said to Yoseif, I had a dream and there is no one to interpret it. I have heard it said about you that you hear a dream so as to interpret it.
Yoseif answered Pharaoh, saying, Not I. [from my wisdom but from before] God will respond [there be a response] to the peace of Pharaoh.
Pharaoh spoke to Yoseif, In my dream, I was standing on the bank of the river.
Behold from the river there emerged seven cows, well-fleshed and fine looking, and they were grazing in the reed grass.
And behold seven other cows emerged after them, poor, very bad-looking and thin-fleshed. I never saw in the entire land of Egypt, such bad looking [cows.]
The thin, bad-looking cows, ate the first seven cows, which were the healthy ones.

They came inside them, but it could not be recognized that they had come inside them, [because] their appearance was as bad as it was previously. Then I woke up.
Then I saw in my dream that behold seven ears of grain [corn], wholesome and good, came up on one stalk.
And behold seven ears, shriveled, thin [smitten] and scorched [beaten] by the east wind, grew up after them.
The thin [smitten] ears swallowed the seven good ears. I said this to the wizards, but none of them could tell me [its meaning].
Yoseif said to Pharaoh, Pharaoh's dream is one. What God is about to do, He has told to Pharaoh.
The seven good cows represent seven years, and the seven good ears represent seven years; it is one dream.
The seven thin, bad [looking] cows who came up after them, represent seven years, and the seven empty [smitten], east wind—scorched [beaten] ears, represent the coming of seven years of famine.
This is the word that I have spoken to Pharaoh; what God is about to do, He has revealed to Pharaoh.
Behold, seven years are coming during which there will be great abundance in the entire land of Egypt.
Seven years of famine will rise after them, and all the abundance will be forgotten in the land of Egypt. The famine will devastate the land.
Nor will be known the [former] abundance of the land because of that famine that will follow, for it will be very severe.
As for the dream being repeated twice to Pharaoh, it is because the thing stands ready [from] before God, and God is hurrying to do it.
Now Pharaoh should seek a man of understanding and wisdom, and place him in charge of the land of Egypt.
This is what Pharaoh should do: appoint officials [faithful men] over the land, and prepare the land of Egypt during the seven years of abundance.
Let them gather in all the food [grain] during these good years that are coming, and let them store up grain under the hand [jurisdiction] of Pharaoh. Let the food [grain] be [kept] in the cities, and let them safeguard it.
The food [grain] will be held in safe-keeping [stored away] for the land, for the seven years of famine; which will be in the land of Egypt. Let the [people of the] land not be cut off by the famine.
This thing [plan] was good in the eyes of Pharaoh, and in the eyes of all his servants.
Pharaoh said to his servants, Can [another] one like this be found, a man who has God's spirit [the spirit of prophecy from before God] in him?
Pharaoh said to Yoseif, After Elohim has informed you of all this, there is no one so understanding and wise as you.
You shall be [appointed] over my house, and by your word shall all my people be fed. Only by [virtue of] the throne [of this kingdom] will I be greater [more honored] than you.
Pharaoh said to Yoseif, Behold, I have placed you in charge of the entire land of Egypt.
Pharaoh then took off his ring from his hand, and he placed it on Yoseif's hand. He dressed him in linen garments, and put a gold chain around his neck.
He had him [Yoseif] ride in his second-ranking carriage, and they proclaimed before him, Avreich ["This is the associate of the king"]. He thus placed him over the entire land of Egypt.
Pharaoh [then] said to Yoseif, I am Pharaoh, but without you [your permission], no man will lift [pick up] his hand [to carry a sword] or his foot [to ride upon a horse] in the entire land of Egypt.
Pharaoh gave Yoseif the name Tzafnas Paneiach [the man to whom hidden things are revealed], and he gave him Osnas, the daughter of Poti Phera,

priest [chief] of On as a wife. Yoseif [then] went out over the land of Egypt.
Yoseif was thirty years old when he stood before Pharaoh, king of Egypt. Yoseif left Pharaoh's presence, and traversed throughout the entire land of Egypt.
The earth produced [The inhabitants of the land stored up] during the seven years of abundance by handfuls [grain for store-houses].
He gathered in all the food [grain] of the seven years [that was produced] in the land of Egypt, and placed the food [grain] in the cities. The food [grain] of the fields surrounding each city was placed within [the city].
Yoseif piled up grain like the sand of the sea—in great abundance, until that they gave up counting it, because there were no [more] numbers.
Two sons were born to Yoseif before the years of famine came. They were born to him by Osnas, the daughter of Poti Phera, Priest [chief] of On.
Yoseif named the first-born, Menasheh, For God has made me forget all my trouble, and all that was in my father's house.
He named the second one Ephraim, Because Elohim has made me fruitful in the land of my suffering [servitude].
The seven years of abundance came to an end [were completed], [the good years] that were in the land of Egypt.
The seven years of famine started to come, just as Yoseif had said. There was famine in all the lands, but in all the land of Egypt there was bread.
When all the land of Egypt was famished, the people cried out to Pharaoh for bread. Pharaoh said to all of Egypt [the Egyptians], Go to Yoseif. Whatever he says to you, do.
The famine spread over the entire face of the land. Yoseif opened everything that held grain, and sold [grain] to the Egyptians [Egypt].
The famine became severe in the land of Egypt.
All [countries] [inhabitants] of the land came to Egypt to buy [grain] from Yoseif, for the famine was severe in all the land.

Chapter 42

Yaakov saw that food [grain] was being sold in Egypt. Yaakov said to his sons, Why would you have everyone gazing at you?
He said, Behold, I have heard that there is food [grain] for sale in Egypt. Go down there and buy for us from there, so that we will live and not die.
Yoseif's ten brothers went down to buy grain from Egypt.
But Binyamin, Yoseif's brother, Yaakov did not send along with his brothers, for he [Yaakov] said, Misfortune [Death] might befall him.
The sons of Yisrael came to buy [grain] among the others who came, for there was famine in the land of Canaan.
Yoseif was the ruler over the land; he was the one who sold [grain] to all the people of the land. Yoseif's brothers came and they prostrated themselves to him with their faces to the ground.
Yoseif saw his brothers and he recognized them, but he acted like a stranger [considered what he should say] to them. He spoke harshly to them, and said to them, Where did you come from? They said, From the land of Canaan to buy food [grain].
Yoseif recognized his brothers, but they did not recognize him.
Yoseif recalled the dreams that he had dreamt about them, and said to them, You are spies. You have come to see where the land is exposed [the defective part of the land].
They said to him, No my master. Your servants have come to buy food [grain].
We are all the sons of one man. We are honest [men]. Your servants have never been spies.

He said to them, No, You have come to see where the land is exposed [the defective part of the land].
They said, Your servants are twelve brothers, the sons of one man in the land of Canaan. Behold the youngest one is this day with our father, and one is no more.
Yoseif said to them, That is just what I said to you, saying: you are spies.
You shall be tested in this manner. By Pharaoh's life, you shall not leave from here unless your youngest brother comes here.
Send one of you and let him bring your brother. You will remain locked up and your words will be tested whether there is [you speak] any truth with you. If not, by Pharaoh's life, you are spies.
He [then] put them together in prison for three days.
Yoseif said to them on the third day, Do this and live. [From before God] I fear God.
If you are honest, one of your brothers will be imprisoned in your place of guarding, and you [the others] go bring food for your famished [grain that is lacking in your] households.
Bring your youngest brother to me, so that your words will be verified, and you will not die. They decided to do so.
They said to one another, In truth, we are guilty regarding our brother. We saw the anguish of his soul when he pleaded with us and we did not listen [obey him]. That is why this trouble has come upon us.
Reuvein answered them saying, Did I not say to you to the following: Do not sin against the lad, but you did not listen [obey]; and now his blood is being avenged.
They did not know that Yoseif listened [understood], because the interpreter was between them.
He turned away from them and cried. He returned to them and spoke to them. He took Shimon from them, and had him bound before their eyes.
Yoseif gave orders—and their vessels were filled with grain, and each one's money was replaced in his sack; and they were given provisions for the journey. This is what he did for them.
They placed their purchases of grain on their donkeys and they departed from there.
The one opened his sack, to feed his donkey where they stayed overnight, and he saw his money, for behold it was in the opening of his bag.
He said to his brothers. My money has been returned, and behold it is also in my bag. [The understanding of their] Their hearts failed [left] them and they trembled, saying one to another, What is this that Elohim has done to us?
They came to their father Yaakov, to the land of Canaan, and they told him all that had happened to them, saying,
The man, the master of the land spoke to us harshly; and considered us as spies of the land.
We said to him, We are honest people, we have never been spies.
We are twelve brothers, sons of our [the same] father. One is no more, and the youngest is this day with our father in the land of Canaan.
The man, the master of the land, said to us, This is how I shall know that you are honest. Leave one of your brothers with me, and take food for your famished [grain that is lacking in your] households and go.
Bring your youngest brother to me, and then I will know that you are not spies, but that you are honest men. I will return your brother to you, and you will [again] do business in the land.
They were emptying their sacks, and behold each man's bundle of money was in his sack. They saw their bundles of money—they and their father and they were afraid.
Yaakov, their father, said to them, You have deprived me of children; Yoseif is no more [not here], Shimon is no more, and you would take Binyamin: All this has happened to me.

Reuvein spoke to his father saying, Put my two sons to death if I do not bring him [Binyamin] back to you. Give him into my hands, and I will return him to you.
He [Yaakov] said, My son will not go down with you; for his brother is dead, and only he remains. Should misfortune [death] befall him on the way you are going, you will bring my white head down to the grave in sorrow.

Chapter 43

The famine was severe in the land.
When they had finished eating [entirely comsumed] the food [grain] that they had brought from Egypt, their father said to them, Go back and buy a little food [grain] for us.
Yehudah spoke to him saying, The man warned us repeatedly, saying, You had better not see my face unless your brother is with you.
If you will send our brother with us, we will go down and buy food [grain] for you.
But if you will not send [him] we will not go down; for the man said to us, You had better not see my face unless your brother is with you.
Yisrael said, Why did you do such harm to me, by telling the man that you had another brother.
They said, The man asked us repeatedly, about ourselves and about our family, saying. Is your father still alive? Do you have a brother? We told him according to his words. Could we have known that he would say, Bring your brother down?
Yehudah said to his father, Yisrael, Send the lad with me, and we will get up and go; let us live and not die, we, you and our children.
I will be security for him. You will demand him from my hand. If I do not bring him to you, and set him before you, I will have sinned [be a sinner] to you for all time.
If we had not hesitated until now, we could have been there and back twice.
Their father Yisrael said to them, If so, here, this is what you must do: Take of the best fruits of the land in your vessels, and take an offering to the man, a little balsam, a little honey, gum, labdanum, pistachios and almonds.
Take double the money in your hands; and the money that was returned in the opening of your bags return by your own hands. Perhaps it was an oversight.
Take your brother, get up and return to the man.
May the Almighty, Shaddai, grant you compassion in the presence of the man, that he may release to you your other brother along with Binyamin. If I have been bereft of my children, I will be bereft.
The men took that offering, and they took double money in their hands, and [they took] Binyamin. They rose and went down to Egypt, and they stood before Yoseif.
When Yoseif saw Binyamin with them he said to the one in charge of his house, Bring these men to the house. Slaughter an animal and prepare it, for these men shall dine with me at noon [the morning meal].
The man did as Yoseif said, and the man brought the men to the house of Yoseif.
The men were afraid because they had been brought to Yoseif’s house, and they said, Because of the money that was returned in our bags previously are we being brought [here]; that he may turn on [act as a lord over] us and come down on [libel] us, and take [acquire] us for slaves along with [and take] our donkeys.
They approached the man, who was in charge of Yoseif’s house, and they spoke to him at the entrance to the house.

They said, Please, my master, we came down the first time to buy food [grain].
When we came to the inn and opened our bags, behold each man’s money was in the opening of his bag. It was our own money in its full weight. We have brought it back in our hand.
We have [also] brought other money in our hand to buy food [grain]. We do not know who put the money in our bags.
He [the man] said, Peace be with you, do not fear. Your God, and the God of your fathers, has given you a hidden gift in your bags. Your money has come to me. He then brought Shimon out to them.
The man brought the men into the house of Yoseif. He gave them water and they washed their feet. He had feed given to their donkeys.
They prepared their offering [to be ready] when Yoseif came at noon [to the morning meal], for they had heard that they would eat there.
Yoseif came to the house, and they brought the offering that was in their hand, to him in the house. They prostrated themselves on the ground to him.
He inquired about their welfare, and said, Is your old father at peace, the one about whom you spoke? Is he still alive?
They said, Your servant, our father is at peace. He is still alive. They bowed their heads and prostrated themselves.
He raised his eyes and saw his brother Binyamin, his mother’s son, and said, Is this your youngest brother of whom you spoke to me? He [then] said, Elohim be gracious to you [Graciousness from before Elohim be upon you] my son.
Yoseif hurried [to go out] because his compassion was aroused toward his brother, and he wanted to weep. He went into [his] [bed]room and wept there.
He washed his face and came out. He composed himself, and said, Serve bread.
They set [a place] for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves, since the Egyptians could not eat food with the Hebrews, because it was loathsome to the [the animal that the] Egyptians [worship, the Hebrews eat].
They were seated [reclined] before him, the first born [the oldest] according to his birthright, and the youngest according to his youth. The men looked at each other in astonishment.
He had portions carried from before him to [before] them. Binyomin’s portions was greater than all of their’s—five times as much. They drank with him and became intoxicated.

Chapter 44

He commanded the one in charge of his house, saying, Fill the men’s bags with as much food [grain] as they can carry, and place each man’s money in the opening of his bag.
And my goblet, the silver goblet, put in the opening of the youngest one’s bag, together with the money for his purchase of food. He acted according to the word Yoseif had spoken.
With the morning light, the men were sent [on their way] together with their donkeys.
They had just left the city, they had not gone far, when Yoseif said to the one in charge of his house, Get up, pursue the men, and when you catch up with them, say to them, Why did you repay good with evil.
Why, this is [the goblet] from which my master drinks. He uses it for divination [investigating]. You have acted badly in what you have done.
He caught up with them, and spoke these exact words to them.
They said to him, Why does my master speak such words? It would be degrading for your servants to do [May your servants be spared from doing] such a thing.

Behold the money that we found in the opening of our bags, we brought back to you from the land of Canaan. How then could we have stolen silver [vessels] or gold [vessels] from your master’s house?
He among your servants with whom it is found, he shall die. We will also be servants to my master.
And he said, Your words are now also correct. The one with whom it is found, he shall be my slave, and you shall be guiltless.
They hurried, and each man lowered his bag to the ground, and each man opened his bag.
He searched, beginning with the oldest, and ending with the youngest. The goblet was found in Binyomin’s bag.
They tore their garments [in grief]. Each man loaded his donkey, and they returned to the city.
Yehudah and his brothers came to Yoseif’s house. He was still there, and they fell to the ground before him.
Yoseif said to them, What is this deed that you have done? Do you not know that a man like me is an expert diviner [investigator]?
Yehudah said, What shall we say to my master? What can we speak? How can we justify ourselves? [From before] God [the iniquity of your servants] has [been] found the iniquity of your servants. Let us be slaves to my master, both we, and the one in whose hand the goblet was found.
He [Yoseif] said [to them], It would be degrading for me to do [May I be spared from doing] such a thing. The man in whose hand the goblet was found, he shall be my slave, and [the rest of] you go up in peace to your father.
Yehudah approached him [Yoseif] and said, Please my master, let your servant speak [now] a word in my master’s ears [before my master], and do not be angry with your servant; for you are equal to Pharaoh.
My master asked his servants, saying, Do you have a father or brother?
We said to my master, We have a father who is old, and a young child of his old age. His brother is dead, and he alone survives of his mother, and his father loves him.
You said to your servants, Bring him down to me, that I may set my eyes on him.
We said to my master, the lad cannot leave his father, for if he left his father, he would die.
You [then] said to your servants, If your youngest brother does not come down with you, you shall not see my face again.
When we went to your servant, my father, we told him of my master’s words.
Our father said, Go back and buy us a little food [grain].
We said, We cannot go down. If our youngest brother is with us, we will go down, for we cannot see the man’s face, unless our youngest brother is with us.
Your servant, my father said to us, You know that my wife [Rochel] bore me two sons.
One has [already] left me, and I said, surely he is torn to pieces [dead]. I have not see him until now.
If you take this one also away from me, and misfortune [death] befall him, you will bring my white head down to the grave in evil.
And now, when I come to your servant, my father, and the lad is not with us; his soul is bound up with the lad’s [as beloved to him as his own] soul.
When he sees that the lad is not [with us], he will die. Your servants will have brought down the white head of your servant, our father, to the grave in sorrow.
For your servant became surety for the lad, to my father, saying, If I do not bring him to you, I will have sinned [be a sinner] to my father for all time.

And now, let your servant [now] remain as a slave to my master instead of the lad. Let the lad go up with his brothers.
For how shall I go up to my father when the lad is not with me; lest I see the evil that would befall my father.

Chapter 45

Yoseif could not contain his emotions in the presence of all who stood before him, and he cried out Let everyone leave my presence. No man remained with him, when Yoseif made himself known to his brothers.
He wept aloud, and the Egyptians heard about it, and the [people of the] house of Pharaoh [also] heard.
Yoseif said to his brothers, I am Yoseif, is my father still alive? His brothers could not answer [a word to] him for they were shocked at his presence.
[Then] Yoseif said to his brothers, Please [Now] come close to me. They came close [to him] and he said, I am Yoseif your brother, whom you sold into Egypt.
Now do not worry, and do not be angry with yourselves that you sold me here; for it was to preserve life that Elohim sent me [here] before you.
For it is [now] two years that there has been famine in the land; and for another five years there will be no plowing [sowing] or harvest.
Elohim sent me [here] before you to insure your survival in the land, and to keep you alive for a great deliverance.
Now [then] it was not you that sent me here, but [it was from before] Elohim; and He has made me as a father to Pharaoh, and master of all [the people of] his house, and ruler over all the land of Egypt.
Hurry, go up to my father and tell him: this is what your son, Yoseif, says, Elohim has made me master of all Egypt. Come down to me, do not delay.
You will dwell in the land of Goshen, and you will be close to me—you, your children, your grandchildren, your sheep, your cattle and all that you own.
I will provide for you there, since there will be another five years of famine; lest you become impoverished together with [the people of] your household and all that is yours.
Behold, your eyes see it along with my brother Binyomin’s eyes, that I speak to you with my own mouth [in your language].
Tell my father of all my honor in Egypt, and all that you saw. Hurry and bring my father down here.
He [then] fell upon his brother Binyomin’s neck and wept, and Binyomin wept upon his neck.
He kissed all his brothers and wept upon [their necks]. After that his brothers spoke with him.
The news was heard in Pharaoh’s house that Yoseif’s brothers had come. This was good [news] in the eyes of Pharaoh and in the eyes of his servants.
Pharaoh said to Yoseif, Tell your brothers to do this: load up your beasts, and go and enter [bring to] the land of Canaan.
Bring your father and [the people of] your households and come to me; and I will give you the best of the land of Egypt. You will eat of the fat of the land.
Now you are commanded [to order (your) brothers to] do the following: Take wagons from the land of Egypt for your little ones and for your wives. Bring your father and come.
Do not be concerned with your belongings, for the best of Egypt is yours,
The sons of Yisrael did so. Yoseif gave them wagons by order of Pharaoh, and he gave them provisions for the journey.
To each of them, he gave a change of clothing. To Binyomin he gave three hundred [selaim of] silver pieces and five changes of clothing.

To his father he sent the following: Ten male donkeys loaded with the best of Egypt, and ten female donkeys loaded with grain, bread, and food [provisions] for his father for the journey.
He sent his brothers off and they went. He said to them, Do not be troubled [argue] along the way.
They went up from Egypt, and they came to the land of Canaan, to their father Yaakov.
They told him saying, Yoseif is still alive, and he is ruler of all the land of Egypt. His [Yaakov's] heart stood still [The words created uncertainty in his heart], for he could not believe them.
They told him all the words of Yoseif which he had spoken to them, and he saw the wagons that Yoseif had sent to carry him. [Then] the spirit of [prophecy rested upon] their father Yaakov was revived.
Yisrael said, It is too much [There is great joy for me]! My son Yoseif still lives. I will go and see him before I die.

Chapter 46

Yisrael journeyed with all that he possessed, and he came to Beer Sheva. He offered sacrifices [there] to the God of his father Yitzchok.
Elohim said to Yisrael in a night vision, and He said, Yaakov, Yaakov. And he said, Here I am.
He said I am the Almighty, God of your father. Do not be afraid to do down to Egypt, for there I will make you into a great nation.
I will go down with you to Egypt, and I will also surely bring you up again. Yoseif shall place his hand upon your eyes.
Yaakov rose up from Beer Sheva. The sons of Yisrael transported their father Yaakov, their children, their wives in the wagons that Pharaoh had sent to carry him.
They took their livestock and their possessions that they had acquired in the land of Canaan, and they came to Egypt; Yaakov and all his descendants with him.
His sons and grandsons were with him. His daughters and his granddaughters, and all his descendants he brought with him to Egypt.
These are the names of the sons of Yisrael who were coming to Egypt, Yaakov and his sons. The firstborn of Yaakov was Reuvein.
The sons of Reuvein [were]: Chanoch, Phallu, Chetzron and Carmi.
The sons, of Shimon [were]: Yemueil, Yamin, Ohad, Yachin, Tzochar and Shaul, the son of the Canaanite woman.
The sons of Leivi [were] Gershon, Kehas and Merari.
The sons of Yehudah [were]: Eir, Onan, Sheiloh, Peretz and Zorach. Eir and Onan died in the land of Canaan. The sons of Peretz were Chetzron and Chamul.
The sons of Yissachar [were]: Tolah, Phuvah, Yov and Shimron.
The sons of Zevulun [were]: Sered, Eilon and Yachle'eil.
These are the sons of Leah that she bore to Yaakov in Padan Aram, along with his daughter Deenah. All the souls of his sons and daughters were thirty-three.
The sons of Gad [were]: Tzifyon, Chagi, Shuni, Etzbon, Eiri, Arodi, and Areili.
The sons of Asher [were]: Yimnah, Yishvah, Yishvi, and Beriah, and their sister, Serach. The sons of Beriah [were]: Chever and Malki'eil.
These are the sons of Zilpah, whom Lavan gave to his daughter, Leah. She bore these to Yaakov, sixteen souls.
The sons of Rochel, Yaakov's wife [were]: Yoseif and Binyomin.
In the land of Egypt, [sons] were born to Yoseif, which were born to him by Osnas, daughter of Poti Phera, priest [chief] of On; [they were] Menasheh and Ephraim.
The sons of Binyomin [were]: Bela, Becher, Ashbeil, Geiroh, Naamon, Eichi, Rosh, Muppim, Chuppim and Ard.

These are the sons of Rochel that she bore to Yaakov. All the souls were fourteen.
The sons of Don [were] Chushim.
The sons of Naftali were: Yachtze’eil, Guni, Yeitzer and Shileim.
These are the sons of Bilhah whom Lavan gave to his daughter Rochel. She bore these to Yaakov, seven souls in all.
All the souls coming with Yaakov to Egypt, who came out of his loins, not counting the wives of Yaakov’s sons, all the souls totaled sixty-six.
The sons of Yoseif who were born to him in Egypt were [another] two souls. All the souls of the house of Yaakov that came to Egypt were seventy.
He [Yaakov] sent Yehudah ahead of him to Yoseif, so that he might direct him to [clear a place before him in] Goshen. They then came to the land of Goshen.
Yoseif harnessed his chariot, and went up to greet his father, Yisrael in Goshen. [When] he appeared before him, he fell on his neck, and wept on his neck for a long time.
Yisrael said to Yoseif, Now I can [If I were to] die [now I will have been consoled]; after I have seen your face that you are alive.
Yoseif said to his brothers and to his father’s household, I will go up and tell Pharaoh. I will say to him, My brothers and my father’s household, who were in the land of Canaan, have come to me.
The men are shepherds, for they are owners of livestock. Their sheep, their cattle, and all their possessions, they have brought [with them.]
And when Pharaoh calls you, and says, What is your occupation,
You should say, Your servants have been livestock owners from our youth until now, we and our fathers; so that you will be able to settle in the land of Goshen, since every shepherd is abhorrent to Egypt [the Egyptians make distant all shepherds].

Chapter 47

Yoseif came and told Pharaoh, and he said, My father, and my brothers, their sheep, their cattle, and all their possessions, have come from the land of Canaan, and they are now in the land of Goshen.
From among his brothers, he took five men, and he presented them to Pharaoh.
Pharaoh said to his brothers, What is your occupation? They said to Pharaoh, Your servants are shepherds, we and our fathers.
They said to Pharaoh, We have come to live in the land temporarily, since there is no pasture for your servant’s flocks, because the famine is severe in the land of Canaan. Now then, please let your servants [now] settle in the land of Goshen.
Pharaoh said to Yoseif, Your father and your brothers have come to you. The land of Egypt is before you. In the best of the land, settle your father and your brothers. Let them settle in the land of Goshen. If you know of capable men among them, appoint them livestock officers over my [herds.]
Yoseif [then] brought in Yaakov, his father, and presented him to Pharaoh; and Yaakov blessed Pharaoh.
Pharaoh said to Yaakov, How many are the years of your life?
Yaakov said to Pharaoh, The years of my temporary residence are one hundred and thirty years. Few and troublesome have been the days of my life. I have not attained the years of my father’s lives, in the days of their temporary residence.
Yaakov blessed Pharaoh, and left Pharaoh’s presence.
Yoseif settled his father and his brothers, and gave them a possession in the land of Egypt, in the best part of the land, in the land of Ramseis, as Pharaoh had ordered.

Yoseif provided his father, his brothers, and all his father's household with bread according to [the needs of] the children.
There was no bread in all the land, for the famine was very severe. The [the people of the] land of Egypt, and Canaan were worn out because of the famine.
Yoseif gathered up all the money that was to be found in the land of Egypt, and in the land of Canaan, through the purchases [grain] they made. Yoseif brought the money to the house of Pharaoh.
When the money was used up in the land of Egypt, and in the land of Canaan, all [the people of] Egypt came to Yoseif, saying, Give us bread; why should we die in your presence, [just] because there is no money?
Yoseif said, Bring your livestock, and I will give you [food] [in exchange] for your livestock if there is no more money.
They brought their livestock to Yoseif, and Yoseif gave them bread [in exchange] for their horses, their flocks of sheep, their herds of cattle and their donkeys. He tended [sustained] them with bread in exchange for all their livestock, in that year.
That year came to an end. They came to him in the second year, and they said to him, We are holding nothing back from my master, for the money is used up, and the herds of cattle belong to my master. There is nothing left before my master except our bodies and our land.
Why should we die before your eyes, both we and our land? Buy us and our land [in exchange] for bread. We and our land will become slaves to Pharaoh. Give us seed grain, let us live and not die, and let the land not become desolate [uncultivated].
Yoseif bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's [property.]
He [Yoseif] then transferred the people to cities [from city to city], from one end of the border of Egypt to the other.
But the land of the priests he did not buy, because the priests had an allotment from Pharaoh. They ate the allotment that Pharaoh gave them, and therefore they did not sell their land.
Yoseif said to the people, Behold, I have today purchased you and your lands for Pharaoh. Here is seed, plant [it in] the soil.
When it produces [the produce is gathered] you must give a fifth to Pharaoh. Four parts shall be yours for seed for your fields and for your food, and for those [the people] of your households, and for food for your little ones.
They said, You have saved our lives. May we find favor in the eyes of my master, and we will be slaves to Pharaoh.
Yoseif enacted a statute over the land of Egypt to this day, that a fifth belongs [they should give a fifth] to Pharaoh. Except the land of the priests alone, did not belong to Pharaoh.
Yisrael lived in the land of Egypt, in the land of Goshen. They acquired property there. They were fruitful and [their population] increased greatly.
Yaakov lived in the land of Egypt seventeen years. The days of Yaakov, the years of his life were one hundred and forty seven years.
The days of Yisrael's death drew near, and he called for his son Yoseif, and said to him, If I have found favor in your eyes, please [now], place your hand under my thigh; that you will deal kindly [with goodness] and truthfully with me. Please [Now], do not bury me in Egypt.
For I will lie with my fathers. Carry me out of Egypt, and bury me in their grave. He [Yoseif said], I will do as you say.
He [Yaakov] said, Swear to me, and he swore to him. Yisrael prostrated himself at the head of the bed.

Chapter 48

After these events, someone said to Yoseif, Behold your father is [lying] ill. He took his two sons with him, Menasheh and Ephraim.
It was told to Yaakov, saying, Behold, your son, Yoseif, has come to you. Yisrael gathered his strength and sat up in bed.
Yaakov said to Yoseif, Almighty Shaddai appeared [became revealed] to me in Luz, in the land of Canaan, and He blessed me.
He said to me, Behold, I will make you fruitful and numerous, and I will make you into an assembly of nations [tribes]. I will give this land to your descendants after you for an everlasting possession.
And now your two sons, who were born to you in the land of Egypt before I came to you to Egypt, are mine. Ephraim and Menasheh, like Reuvein and Shimon, shall be mine [before me].
But your progeny that will be born after them shall be yours. They shall be called by their brother's name with regard to their inheritance.
And I, when I came from Padan, Rochel died unto me in the land of Canaan, on the road, when there was yet a stretch of land, before coming to Ephros. I buried her there on the road to Ephros, which is Beis Lechem.
Yisrael saw Yoseif's sons, and he said, Who are these?
Yoseif said to his father, These are my sons, whom Elohim has given me in this [place] [here]. He [Yaakov] said, Please Take [Now bring] them [near] to me, and I will bless them.
Yisrael's eyes were heavy with age, and he could not see. He [Yoseif] brought them near to him, and he kissed them and hugged them.
Yisrael said to Yoseif, I have never thought to see your face, and behold Elohim has even allowed me to see your offspring.
Yoseif brought them out from between his knees [before him], and he prostrated himself with his face to the ground.
Yoseif took the two [of them]—Ephraim in his right [hand], toward Yisrael's left, and Menasheh in his left, toward Yisrael's right—and he brought them near to him.
Yisrael stretched out his right [hand] and placed it on the head of Ephraim, [although] he was the younger, and his left [hand] on the head of Menasheh. He deliberately placed his hands so, even though Menasheh was the firstborn.
He blessed Yoseif and said, Elohim before whom my fathers walked [served], Avraham, and Yitzchok, Elohim who was my shepherd [sustainer] from my inception until this day—
The Angel who redeemed me from all evil, should bless the lads, and let my name be called on them, together with the name of my fathers, Avraham and Yitzchok. May they be like fish [of the sea], multiplying within [amongst people upon] the land.
Yoseif saw that his father placed his right hand on Ephraim's head, and it was bad in his eyes. He held up his fathers hand, to remove it from Ephraim's head [and to place it] on Menasheh's head.
Yoseif said to his father, Not so, my father, for this one is the firstborn, place your right hand on his head.
His father refused, and he said, I know my son, I know. He too will become a people, he too will become great; however his younger brother will be greater than he, and [the fame] of his descendants will fill [rule] the nations.
He blessed them on that day saying: Through you shall [the People of] Israel bless saying; May Elohim make you as Ephraim and Menasheh. He placed Ephraim ahead of Menasheh.
Yisrael said to Yoseif, Behold I am dying. [The Word of] Elohim will be with you [your support], and He will bring you back to the land of your fathers.
I have given you one share more than your brothers, which I took from the hand of the Amorite with my sword [prayer] and with my bow [plea].

Chapter 49

Yaakov called for his sons and said, Gather around and I will tell you what will happen to you in latter days.
Come together and listen, sons of Yaakov; listen to [accept chastisement from] Yisrael, your father.
Reuvein, you are my firstborn, you are my strength, and the beginning of my manhood [power]; superior in rank and superior in power [it would have been right for you to take three portions—the birthright, the priesthood, and the kingship].
Unstable as water, you shall no longer be superior, [However, because you went towards your anger like flowing water, you will not benefit, you will not receive an additional portion,] for you have gone up [to the place of] your father's bed. You profaned He Who went up on my couch[, my son, you went up].
Shimon and Levi are brothers[, mighty men]. Instruments of violence are their wares. [In the land of their residence they did mighty deeds.]
My soul will not enter [was not in] their secret council, let my honor not be identified with their assembly [when they gathered to go to war against Shechem I did not descend from my honor and join them]. For in their anger they killed a ["dead"] man, and through their willfulness they maimed an ox [demolished the enemy's wall].
Cursed be their anger for it is powerful, and their fury for it is cruel. I will divid them throughout Yaakov and scatter them throughout [the land of] Israel.
Yehudah, your brothers will praise you [you confessed, and you were not ashamed. Your brothers will acknowledge you.] Your hand will be on the neck of [overpower] your enemies. [Your haters will be dispersed. They will turn the back of their necks to you.] Your father's sons will prostrate themselves to you [greet you first].
Yehudah is like a young lion. [He will be a ruler at the beginning, and at the end, a king will be anointed from the house of Yehudah.] You have risen above plunder my son. [For from the judgment of death, my son, you removed yourself.] He crouches, rests like a lion, [He will rest and dwell in strength like a lion.] like an awesome lion, who will rouse him? [there is no kingdom that can make him tremble.]
The rod [of the ruler] will not depart from [the house of] Yehudah, nor a law-enforcer from between his feet [nor a scribe from his children's children forever], until Shiloh Comes [the Moshiach will come, for his is the kingship], and to him shall be an assembly of nations [nations will listen].
He loads his young donkey with grapes of a vine, and his she-donkey's foal with a vine-branch. [He will bring Israel from all around to his city, the nation who will build his Temple. / The righteous will congregate around the Moshiach, and those who engage in Torah will study with him.] He washes his clothes in wine, [May his garments be of fine purple cloth,] and his cloak in the blood of grapes [and his clothes of fine wool colored in scarlet and other colors].
His eyes are red from wine, [His mountains will become red with his vineyards, / His winepresses will be flowing with wine,] and his teeth are white [from an abundance of] milk [His valleys will appear white from the abundance of grain and sheep].
Zevulun will settle on seashores, he will be a harbor for ships [conquer the borders with ships]; [he will consume the best of the sea] his border will reach to Sidon.
Yissachar is a bony donkey [rich in property], crouching [and his inheritance is] between the borders.
He saw that rest [his portion] is good, and that the land is pleasant [produces fruit]; he bent his shoulder to bear the burden [and he will conquer territories of peoples and destroy their inhabitants]; and

became a servant to pay the tribute [and those that remain will become workers to him and bring taxes].
Dan will avenge his people [From the house of Dan a man will be chosen and will arise, in his day his people will be delivered], as one of the tribes of Israel [and in his years the tribes of Israel will rest together].
Dan will be a serpent on the road, [The man that will be chosen and will arise from the house of Dan û his terror will fall upon the peoples, and his smiting will be strong against the Pelishtim. Like a viper he will lie on the way,] a viper on the path [and like an old snake he will ambush on the path], that bites the horse's heel [He will kill the mighty of the camp of the Plishtim / the horsemen with the infantry / He will uproot the horses and chariots] so that the rider falls backward [and he will cause their riders to fall backward].
For your deliverance, I wait, Adonoy.
[From the house of] Gad will be an assailing [armed] troop[s will pass over the Jordan before their brothers to war]; he will be a troop at their heels [and they will return to their land with much property].
From Asher will come oily food [The land of Asher is good], he will provide [it produces] delicacies for the king.
Naftali is a gazelle-like messenger, [The lot of Naftali will fall on a good land. His inheritance will yield fruit,] he delivers pleasant Sayings [they will give thanks and blessings over them].
A fruitful son is Yoseif, [Yoseif is a son who will increase,] a fruitful son at the well [source] [a son who will be blessed like a vine planted by a spring of water]. Daughters tread on the wall. [Two tribes will emerge from his sons, they will receive a portion and an inheritance.]
They made him bitter and quarreled with him [they avenged themselves on him]. Expert bowmen with hatred made him their target. [Mighty men, those who have half, afflicted him.]
His bow remained in strength, [His prophecy was fulfilled in them, because he secretly kept the Torah. He placed his trust in the Almighty,] his arms were bedecked with gold, [therefore, gold was placed on his arms / and he inherited kingship and power.] by the hand of Mighty One of Yaakov [This was for him from before the Mighty God of Yaakov]; from there he became the shepherd [the provider], [who by His Word sustained] the stone of Israel [the fathers and sons of the seed of Israel].
From the Almighty [The Word of the God] of your father and He will help you [will be your support], and Shaddai Who will bless you with the blessings of [that descend from the dew of the] heaven from above, blessings [that flow] of [from] the depths [of the earth] that lie below, blessings of seed and womb [your father and your mother].
The blessings that [of] your father [received] are stronger than [will be in addition to] the blessings [with which] my forebears [received] [blessed me] even to the boundaries of the eternal hills [for which the righteous of the earth longed]; they [all these] shall be on Yoseif's head, on the crown of him who is a Nazirite among his brothers [and on the man who was separated from his brothers].
Binyamin is like a wolf that preys. [: the Shechina will dwell in his land, and in his inheritance the Temple will be built.] In the morning [and towards evening] he will eat a portion, [the Cohanim will offer sacrifices,] and in the evening he will divide the spoil [and in the evening-time they will divide their left over share from other sacred things].
All these are tribes of Israel, twelve [of them]; and this is what their father spoke to them and he blessed them. He blessed them each with his own unique blessing.

He commanded them, and said to them, I shall be gathered to my people; bring me for burial to my fathers, to the cave that is in the field of Ephron the Chittite.
In the cave that is in the field of Machpeilah, which faces Mamrei in the land of Canaan; which Avraham bought, along with the field, from Ephron, the Chittite, for a possession as a burial place.
There they buried Avraham and Sarah, his wife, there they buried Yitzchok and Rivkah, his wife, and there I buried Leah.
The purchase of the field and the cave that is in it was made from the sons of Cheis.
Yaakov concluded his commands to his sons, and he gathered up his feet, to the bed. He expired and was gathered to his people.

Chapter 50

Yoseif fell on the face of his father, and wept over him and kissed him.
Yoseif commanded his servants, the physicians, to embalm his father and the physicians embalmed Yisrael.
They completed forty days [of embalmment] for him, for that is the number of days required for embalming. The Egyptians wept for him seventy days.
[When] the days of weeping were over, Yoseif spoke to the house of Pharaoh saying, If I have found favor in your eyes, please [now] speak in [before] Pharaoh’s ears, saying.
My father made me swear [an oath] saying, Behold I am dying. In my grave that I have prepared for myself in the land of Canaan, there you shall bury me. Now therefore, please [now], I would go up and bury my father, and then I will return.
Pharaoh said, Go up and bury your father, just as he made you swear.
Yoseif went up to bury his father; and with him went up all Pharaohs servant’s, the elders of this house, and all the elders of the land of Egypt,
And all Yoseif’s household, his brothers and his father’s household. Only their little ones, their sheep and their cattle did they leave behind in the land of Goshen.
With him also went up chariots and horsemen. It was a very imposing camp.
They came to the threshing place of Atad, which is on the other side of the Jordan, and there they eulogized [him and held] a very great and imposing funeral. He [Yoseif] made seven days of mourning for his father.
The Canaanites who lived in the land saw the mourning in the threshing place of Atad, and they said, This is heavy mourning for Egypt. It was therefore named Egypt’s Mourning, which is on the other side of the Jordan.
His sons did for him as he commanded them.
His sons carried him to the land of Canaan, and buried him in the cave of the field of Machpeilah, which Avraham purchased along with the field, for a possession as a burial place, from Ephron, the Chittite, facing Mamrei.
Yoseif returned to Egypt, he and his brothers, and all those who went with him, to bury his father, after he had buried his father.
Yoseif’s brothers saw that their father was dead, and they said, Perhaps Yoseif still bears a grudge against us. He will then certainly repay us for all the evil that we did him.
They sent a command to Yoseif saying, Your father issued a command before his death, saying,
This is what you should say to Yoseif, Please forgive the transgression of your brothers and their sin, for they did evil to you. And now please forgive [now] the transgr ession of the servants of the God of your father. Yoseif wept as his brothers spoke to him.
His brothers also went and threw themselves down before him, and they said, Behold, we are your slaves.

Yoseif said to them, Fear not. For am I in place of Elohim? [For I am one who fears Elohim]
You meant to do evil to me, but [from before] Elohim [it was meant] meant it for good, in order to do as it is today, to preserve the lives of a great people.
And now, fear not. I will provide for you and your little ones. He comforted them and spoke [words of consolation] to their hearts.
Yoseif lived in Egypt, he and his father's household. Yoseif lived one hundred and ten years.
Yoseif saw Ephraim's children of the third generations. The children of Machir, Menasheh's son, were born [and Yoseif rasied them] on Yoseif's knees.
Yoseif said to his brothers, I will die, and Elohim will surely consider you and bring you up out of this land, to the land which He swore to Avraham, Yitzchok and to Yaakov.
Yoseif made the sons of Yisrael swear, saying, Elohim will surely consider you, and you shall bring my bones up from here.
Yoseif died being a hundred and ten years old. They embalmed him and he was placed in a coffin in Egypt. Chazak